Herald of Gospel Liberty.

"THOU ART THE CHRIST, THE SON OF THE LIVING GOD."

VOL. LXXV. DAYTON, OHIO, THURSDAY, MAY 31, 1883. NO. 22

Herald of Gospel Liberty.

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C. W. GAROUTTE, ... PUBLISHING AGENT.

PUBLISHED EVERY THURSDAY, AT THE
CHRISTIAN PUBLISHING HOUSE, DAYTON, OHIO,
AT TWO DOLLARS PER ANNUM, IN ADVANCE.

All communications intended for publication should be addressed to A. W. Coan, Dayton, Ohio.
All letters on business of the House to C. W. Garoutte, Dayton, Ohio, to whose order all money orders and drafts should be made payable.

Entered at the post-office at Dayton, Ohio, as second-class matter.

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THE VALUE OF INTELLECTUAL CULTURE.*

BY S. S. NEWHOUSE.

[*Concluded.*]

Intellectual culture is indispensable to the welfare of the government. It is a truth often asserted, that the hope of a republic lies in the general intelligence and moral uprightness of its citizens. A true love of country can only spring from minds capable of appreciating its peculiar virtues and blessings.

Ignorance is an obstacle to reformation. As it distinguished the "Dark Ages," so has it ever been the chief impediment to virtue, morality, and religion. It is the prime cause of misery in all its forms, as it lies at the root of all vice and lawlessness. In the exact proportion that true intelligence and knowledge increases, will crime and its kindred evils disappear. There is no effect without an equivalent cause. Says Victor Hugo: "Destroy the cave Ignorance, and you destroy the mole Crime."

The mind is a vegetative soil, which must be cultivated in the production of intelligent and virtuous conduct, or it will produce the rank weeds of vice and crime. For the welfare of the government there can be no substitute for the general intelligence of its citizens. In vain are laws, however good and faithfully executed, if the elements of good and orderly society are wanting in the public mind. It is the consummation of folly to attempt to compel order and virtue by law, while the people are neglected in their culture. They must be raised to good citizenship by the culture of their higher and nobler natures.

The justice of these observations has long been recognized by the government, and ample provision has been made in every state of the Union for the common education of all children. But there is cause for deep concern for the public welfare while yet *one third* of the children of school age are perpetually growing up with indifference to these advantages, and while *one seventh* of the entire voting population can neither read nor write. Compulsory laws should be enforced, and the children of parents who do not care for their education should be looked after by the proper authorities. School teaching should be raised from a mere stepping-stone to something above and more remunerative to the dignity of a profession. The compensation of teachers should be sufficient to secure and hold in the profession those worthy to be entrusted with the intellectual and moral welfare of the nation's youth. Teachers of large experience, with thorough and superior qualifications can not otherwise be held in a profession so responsible and so laborious. Natural teachers—those who are "apt to teach," and who prove themselves to be very efficient—should be encouraged to devote their lives to this great work.

But let me not be understood as advocating intellectual culture, in itself, as the all-important thing, either to the individual or the nation. Such culture alone, to the neglect of the moral nature of man, may leave him but a sharpened instrument of evil. The intellect can not grow in safety independent of moral discipline. This should precede and accompany it. It is a painful fact, only too well known, that mental culture divorced from piety, from the moral discipline, has wrecked the grandest natures, and even nations. We may instance the nations of the East as a standing proof of this sad truth. China, Persia, India, Tartary, were once enterprising nations, with good intellectual culture, endowed with the wisdom of art and invention, but have long since relapsed into a stupor and become the despair of civilization. What modern nation is flattered more with the hope and promise of permanency and prosperity than ancient Greece before the Christian era? Blazing with victories by land and sea, conqueror of the world's conqueror, brilliant with arts, vocal with eloquence and music, a republic, a school of philosophy, the home of Socrates, Plato, and Homer,—what but the lack of piety, the neglect of moral culture, led to the fall of this great nation? No nation, by the external circumstances of its prosperity, by its political institutions, by its schools for intellectual culture, or by any other exceptional advantages, without the culture of the moral nature of its citizens, can hope for permanent prosperity and endurance. Wealth, power, and learning can not secure stability and prosperity to any country in the absence of personal worth and righteousness. Men are so constituted that they can not long prosper in communities unless they are made good—unless they are made self-governing by the culture of their moral natures. "Virtue," says a thoughtful writer, "is knowledge applied," which is the equivalent of saying that true knowledge is the source of virtuous conduct. And Cicero says: "Why should I study unless to prepare myself for my associations with my fellowmen?"

So the intellectual culture for which we plead, as the hope of the nation, is that which has interwoven in its texture, as the warp and woof, the soundest moral and Christian virtues and principles, with the truest intellectual knowledge. To encourage and foster such culture is the highest wisdom of the nation and the noblest work of man.

Though the world is full of the exhibitions of man's wisdom, greatness, and genius,—music, poetry, sculpture, painting, invention,—man, the author, is himself the crowning work of all. The music, the poem, the sculpture, the painting, the invention will pass away, but the author of them will endure forever. In the words of Webster, "If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal minds—if we imbue them with high principles—with the just fear of God and of their fellow-men—we engrave upon those tablets something which no time can efface, but which will brighten to all eternity."

I can not close my remarks without urging upon you, as teachers and pupils, fidelity in your respective duties. You who have chosen the teacher's sphere have assumed no little responsibility and no mean calling for the service of humanity and of God. Do your work in the fear of God. Spare no time or no effort to make your labors efficient. Labor to inspire in your pupils the hope and the resolution necessary to their task. Impart to them an inspiring conception of the value of that for which they give themselves to study. Not in time, but in eternity alone, may you know the results of your labors; and to make these results worthy and right, should engage your minds and hearts in the most earnest endeavor. Toil disinterestedly. Be inspired with a just thought of the importance of your work, and aim at nothing less than the highest possible good. Be not disheartened or discouraged by any failure to accomplish what you covet, but remember that no faithful effort is for naught, and may yield an abundant harvest in due time.

I would urge upon the pupils to appreciate their exceptional advantages. A generous public has provided you with extravagant facilities for the prosecution of your duties. The very sight of this building should inspire within you an exalted idea of education, and incite you to a vigorous effort to make the most of your privileges. Be animated with a high aim. Study for a purpose, and let that purpose compass your life-work. "There is room higher up," said Webster to one who complained to him that his chosen profession was crowded. Let this thought shape your motto. Remember that thorough and progressive intelligence finds an ample field for its play. Though you may not choose to rise above the ordinary pursuits of life, your culture will enrich you and bless you. Seek it for its own sake, and as your highest good. Apply yourselves with a will. Let nothing turn you from the ambition to reach the summit of excellence. The eagle escapes the gathering storm by rising above it; the kite will not rise but against the wind; a sailing vessel utilizes the opposing breeze; and those whose names blazon the pages of history, as a rule, reached the summit of greatness and fame by bravely conquering their obstacles, and turning them to account. *Industry, perseverance, unconquerable energy, hope*—these will carry any of you to enviable positions and true greatness. "For forty years the rising sun has not found me in bed," said Thomas Jefferson.

"The heights of great men reached and kept,
Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upward in the night."

Give me no guess for a dying pillow. Let my tongue cleave to the roof of my mouth and my right arm drop from its socket rather than that either should be employed in putting under the head of any man, woman, or child a mere conjecture, however plausible, as a support in death. For one I have made up my mind that I will not go hence trusting my chance of eternal peace to the opportunity of repentance after death. What I will not do for myself I will not directly or indirectly recommend others to do.—*Joseph Cook.*

God's ear is ever close to our lips. It touches them. It is always listening. Thoughts speak to it loudly as words; suffering even louder than words. The ear of divine attention is never taken away. We sigh into it even while we sleep and dream.

When John Newton's memory was nearly gone, he used to say that forget what he might, there were two things he never could forget. These were: 1. That he was a great sinner. 2. That Jesus Christ was a great Savior.

*An address delivered on the occasion of the closing exercises of the public schools of Higginsport, Brown Co., Ohio, April 20, 1883.

SERMON ON S. S. LESSON FOR JUNE 10.

At Iconium and Lystra.—Acts 14: 1-18.

BY CHARLES A. BECK, KITTERY, MAINE.

The banishment of the apostles from Antioch must have been attended with some remarkable spiritual manifestation, for so far from depressing those who had received Christ, they were filled with joy and the Holy Ghost. Though forcibly compelled to leave Antioch, the apostles must have enjoyed richly exuberant feelings in view of the thoroughness of the work upon the hearts of the disciples, and the promise of their faithfulness in the midst of persecution.

From Antioch to Iconium the distance is some sixty miles. The country they traveled is an elevated plain, the pasture ground of wild asses and great numbers of sheep.

In the journey there could be nothing of special interest. Not less than two, perhaps three, days would be occupied in the passage. They come to Iconium and seek a lodging place, most likely among their own countrymen, the Jews. They rest until the Sabbath day, and then together go into the synagogue for worship and an opportunity to tell the glad tidings of Jesus the promised Messiah.

We may emphasize the association—"they went both together." In gospel work as well as any other work in life "two are better than one." Single blessedness is only positive; there is a blessedness that is superlative. Two ministers of Christ laboring together, if in harmonious association, will accomplish more than if working singly. Sankey is a complement to Moody. The preacher is made a greater success through the help of the singer. There is a better economy in grace than isolation.

We may emphasize the *manner* of their utterances. They so spake that a great multitude believed. It is not altogether the *matter* in speaking, not at least to the people generally. The *manner* makes the *matter* attractive and impressive. How did they speak? With forcibleness. The Holy Spirit filled their hearts. Their words burned upon the ears of the people. They were earnest; they were pathetic; they spoke as men conscious of the truth of what they were saying. They knew by their own hearts that Jesus was the Christ. As a result a great multitude believed. Men will believe the forcible uttering of right words.

Difficulties soon occurred. Difficulties always occur. There *must* be oppositions in gospel work. The opposings are proofs of the genuineness of the work. When everybody in a locality speak well of a gospel minister, there is a doubt as to his faithfulness to his ministry.

The native heathen became evil affected. That was brought about by the unbelieving Jews. The unbelief of their hearts not only rejected Jesus as the Messiah but would do violence through any rough instrumentality to their Jewish brothers, Paul and Barnabas.

The apostles were not daunted. They might have supposed that in the end it would be disastrous to them personally. It was not a question of policy, but of opportunity and faithfulness. Their utterances became vehement. They roused to still greater earnestness and pathos. The spirit within grandly developed their energies. Their acts, in exhibition of divine power, were most astonishing; there was special ability given them. The minister of Christ who stands true at his post without counting the cost to himself, will realize wonderful help from God.

The opposition increased. The unbelieving Jews strengthened themselves to oppose. They could draw a goodly number to them because of business and other relations, and they could influence the most depraved elements of society against Paul and Barnabas. The excitement culminated in a determination to assault them. The authorities of the city joined the opposition. Their purpose was to stone the apostles; that meant death. Their work was not yet done; it was not yet time to lay down their lives for Christ. They had sown the seed, the spirit would water and increase it.

The apostles abruptly left Iconium and came to other cities of Lycaonia. Here they were more itinerant than at Antioch or Iconium. They went from city to city—Lystra and Derbe are particularly named. Lystra was some forty miles from Iconium, and Derbe some twenty miles from Lystra.—*Fuller*]. Wherever they went "they preached the gospel." It was Jesus, the Messiah; Jesus, the Savior of all men; Jesus, crucified through the malice of men, but raised from the dead by the power of God.

At Lystra they performed a miracle of healing which was followed by singular results. A man, born a cripple in both feet, who never had use of them to walk, listened with much interest to the preaching of Paul. The apostle noted his interested attention, and that the gospel was winning its way into his heart. Perhaps the apostle spoke of spiritual restoration through figures of physical impotency—spiritual leprosy, spiritual blindness, spiritual lameness. The man realized his spiritual lameness more than he did his physical. He was rising to that faith in Jesus that would bring him moral restoring. Paul saw this, and that he so received Christ as to warrant a physical help. With an earnest, commanding voice he said to him, "Stand upright on thy feet!" He instantly leaped up and walked. The effect was electric. The people were astonished. It was a healing so remarkable as to be beyond any gift of healing had by men. In their excited enthusiasm they jumped to the conclusion that these men, in appearance, were really of the gods. To think was to act. Barnabas they called Jupiter. He was perhaps the elder and the most commanding in his appearance. Jupiter was regarded as the Lord of heaven. The white color was sacred to him. His chariot was drawn by white horses, and his priests wore white caps. Paul they called Mercury. Mercury personified youth and activity. He was the son and attendant of Jupiter, and the messenger of the gods. It was a story amongst them that Jupiter and Mercury had visited this very region in the days of Lycaon, who gave name to the province of Lycaonia.

At Lystra there was a temple of Jupiter, with priests who offered sacrifices. Mercury was the God of eloquence, and this name was applied to Paul, because he was the chief speaker.

All of this excited outburst was in the provincial dialect of Lycaonia, a language with which Paul and Barnabas were unacquainted. They were therefore ignorant of just the intent of their vociferous expressions. Of this, however, they soon became informed when one of the priests of Jupiter came with white oxen adorned with garlands, to do sacrifice unto them. This the apostles repelled with great earnestness, rending their clothes to express their intense feeling and humiliation, and running in among the people, begged them to consider them as only men, and under no circumstances to receive divine honors, even as the mythical gods of the heathen. They claimed to represent the living God, the only one true God, and their preaching was to induce them to turn from these vain services and imaginary divinities.

Jupiter was represented as the god of rain, and so of fruitfulness. The apostle claimed it was the living God who gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness. It was this God who demanded their service and worship. They, as his ministers, were only men to bear to men the glad truth of salvation through the mediation of his Son, the Lord Jesus Christ. There is a beauty in this speech of the apostle in the comparison between the living God and his Son Jesus, the Messiah, and the heathen God Jupiter and his son and attendant, Mercury.

They succeeded in checking the enthusiasm of the people so that they did not do sacrifice unto them. Men with less of the spirit of God in their hearts might have made compromise for the sake of influence upon the people. The Jesuitical sentiment, that the end justifies the means, was particularly horrible to the apostles. They must have been in some uncertainty as to the final results, knowing the reaction of excited feelings and the fluctuations of the human mind and heart, but no misrepresentation of themselves could be thought of for a single instant, however much things might turn to their disadvantage. The whole embodies lessons of manliness, moral persistency, Christian integrity, and sacrifice of self.

At Iconium and Lystra—Acts 14: 11.

BY J. W. OSBORNE, SWANSEA, MASS.

The visit of Paul and Barnabas to Iconium was attended, substantially, with a repetition of their labors and experiences at Antioch in Pisidia. They began their ministry in the Jewish synagogue, and "so spake that a great multitude, both of Jews and also of the Greeks, believed." They continued their work a long time, but opposition became persecution, and they were compelled to flee.

At Lystra the work of the apostle and his associate was done among the Gentiles. At that place occurred the miracle of healing (doubtless seen by many who could not hear Paul's discourse), which led the pagans to offer worship to their wonder-working visitors. Barnabas, whose personal appearance and demeanor doubtless accorded with the calm dignity of his character, was supposed to be Jupiter, "the father of gods and men," who, it was believed, was enthroned on the summit of Olympus, holding the thunderbolts in his grasp, and by the exercise of his will determining the fate of man for weal or wretchedness. Paul, the chief speaker, was identified with Mercury, whom they regarded as the attendant and messenger of the chief god. These ambassadors for Christ seem to have been much more excited and alarmed by the homage they received than they were by any of the cruel persecutions to which they were so frequently subjected.

The action of the people of Lystra is an exemplification of the truth that man is by nature religious. Or, as Calvin somewhat cautiously expressed it, that "the human mind, by a natural instinct, possesses some sense of a Deity." The conception of God, at least of supernatural or supersensual beings, is almost universal. Probably there are more men now living who were born blind or, like the person cured by Paul, have been helpless from their birth than there are who disbelieve in a Deity. Perhaps this conception originates in an impulse prompting to worship—a conscious need, the "heart and the flesh crying out for the living God."

Comte, the positivist, whose philosophy ignored theology, finally *invented* a religion—the worship of humanity,—with a ritual founded on that of the Romish Church, but atheistic in doctrine. This philosophy had its adherents, but this substitute for religion could secure none—the "soul thirsteth after God."

Do not men believe in God because they must—because the law is written in the heart? Are not arguments to prove this Being sought simply to justify faith to the understanding? With Augustine, many may have reason to confess, "Thou wast within and I abroad, and there I sought for Thee." It is a characteristic of all nations of men on all the face of the earth that they should "seek the Lord, if haply they might feel after him and find him, though he be not far from every one of us, for in him we live and move and have our being."

In an almost irreverent parody of a striking declaration of Holy Scripture some one has said that every man "makes a god in his own image." There is an element of truth in the statement. The conception of the character of the Divine Being is the highly-magnified reflection, not necessarily of one's actual, but of his ideal manhood. What he regards as noblest and worthiest he attributes to the object of his worship. The Gentile world, when Paul preached, adored personification of excellence, but only in the sense of excelling. The gods were supposed to excel in such characteristics as aroused or impressed the imagination of their worshipers. All the peculiar vices of a people had patron deities. Sensuality, cruelty, and craft—each was exemplified in some divinity. Saturn, the father of Jupiter, was accustomed to eat his offspring, the future king of the gods escaping by the ingenious device of his mother. The infant Mercury escaped from his cradle and stole Apollo's oxen, wearing sandals to conceal the traces of his footsteps.

Although the religious instinct was misdirected it was not destroyed. It may be a difficult task to decipher the inscription upon the crumbling gravestone, but, though defaced, the stone is marble still. The ignorance and immorality of the heathen, defacing the image of God, did not destroy, and has not yet destroyed, that image, as recognized in the religious impulse. So the very facts which prove that religion is not artificial or accidental, but essential, pertaining to man's nature as truly as do speech and reason, also show his need of a revelation from God.

As a religious being, man needs to be taught of God. Not only does the intellect desire a revelation concerning divine things, for the gratification of the love of wisdom in its highest form, but to "worship in spirit and in truth" veneration must be guided by the knowledge that "God is spirit;" to obey the laws of righteousness the conscience must be enlightened by those laws. It is, indeed, sometimes asserted that there is no moral

need of revelation, because "conscience is a sufficient guide." That it is *insufficient* is shown by the indisputable fact that all kinds of crime have been committed with a 'conscience void of offense." Murderers, bathing their hands in the blood of their innocent victims, have yet believed that they did God service. That the conscience is, in any correct use of the word, a *guide* is by no means certain. To confound the conscience with the rule of duty is very much like confounding the organ of sight with the sunbeam. As the eye is not light, so the conscience is not law. The light enables the eye to see; the light of divine revelation performs a similar office for the moral nature. God, "who formed the eye," said, "Let there be light, and there was light." He who gave man a sense of moral obligation reveals duty in his holy law.

All that could be done by the wisest of the heathen was to select "the best of human reasonings, and that which is most difficult to be confuted, and embarking on this as one who risks himself upon a raft, and so to sail through life, unless one could be carried more safely and with less risk on a surer conveyance, as some divine revelation would be."—*Plato's Phædo*, 78.

Some of the Gentiles were prepared to accept a divine revelation. The people of Lystra recognized *miracles* as appropriate credentials of revelation. So far from being inconsistent with man's intuitive beliefs, so much in harmony with the laws of thought, is the miraculous, that the heathen world—*all the world*—has ever admitted or anticipated the interposition of superhuman beings. Man, hungry for bread from heaven, has looked for manna even in the desert.

The well nigh universal anticipation of the miraculous suggests that the expectation was implanted in the soul by the "invisible God," who purposed to manifest himself by works obviously beyond man's power to do, so that none need doubt "that he is, and that he is a rewarder of them that diligently seek him." While to the "spiritually minded" the mutual indwelling of the Father and the Son may be an axiom, men must believe in Christ, "the way, the truth, and the life;" "for the very works' sake;" "because no man could do these miracles except God were with him." The gospel is not addressed to a spiritual aristocracy, but to "the common people;" and its proofs must be adapted to their apprehension. The "common people" of Lystra recognized the miracle as proof of divine interposition. Every assertion of the folly of man in expecting or accepting the supernatural may itself be viewed as an evidence of his need; the way must be made plain indeed if "wayfaring men, though fools, shall not err therein." Supernatural a *revelation* must be; its credentials must be so likewise.

We are occasionally told that the New Testament is an excellent book, aside from its stories of miracles. The attempt is sometimes made to eliminate the supernatural, and we are assured that there remains much that is wise, pure, beautiful, and cheering. But whatever remains, *certainty* does not remain. Instead of God's word, we have man's opinion. What was mistaken for the divine voice is only human babble; "life and immortality" retreat into darkness; the universe is a riddle. The elimination leaves only "unknown quantities."

The real value, the transcendent and indescribable worth of Christianity, is its supernatural character. God "hath spoken unto us by his Son," "whereof he hath given assurance unto all men, in that he hath raised him from the dead."

As miracles are the legitimate and necessary proofs of revelation, we must suppose that they continued as long as that was in progress. And as we can conceive of no revelation that is not miraculous, so we perceive no legitimate use for these "signs," except as credentials of revelation. There is no other point of time at which we can perceive a reason for the termination of miracles but at the end of the period of revelation. If miracles were a permanent "gift" in the church, would not evil consequences far outweigh any possible advantages therefrom? If the natural course of events was frequently arrested by supernatural interposition, would not the consequences of human actions become so uncertain as to prevent activity and enterprise? If men knew that the sick were occasionally cured by miracle, and the dead sometimes brought to life, would not reckless disregard of the laws of health inevitably result? Paul's command, that "if any man would not work, neither should he eat," undoubtedly affords a better rule than it would be to repeat indefinitely miracles by which multitudes should be fed; although when such a miracle *was* wrought, those who saw it said, "This is of a truth that prophet that should come into the world." Then the continuance of miracles to the end of what is sometimes termed the New Testament age, confirms the supposition that "the apostolic period is not only a part of the history of the apprehension of truth by man; it is also a part of the history of the communication of truth by God." In other words, the miracles wrought by the apostles suggest their inspiration. So we may regard all miracles as "signs" of revelation, and we may expect all revelations to be divinely attested—God "confirming the word with signs following."

The people of Lystra showed their appreciation of the divine favor by bringing their offerings. Even a slight conception of the peculiar privileges enjoyed by those who possess the blessings of Christianity must produce devout thankfulness. The incidental advantages of living in a land where the gospel exerts an influence to elevate the ideal of manly conduct, lead men to respect goodness, look with aversion on vice and cruelty, promote kindliness and benevolence, are not readily perceived. Even the opponents of the Christian religion are improved by the principles they oppose, as savage warriors learn from their more civilized foes to substitute the rifle for the scalping knife.

What anti-Christian, bred in a Christian land, would say that "Christianity can not be divine, because it cares insanely for the poor?" If there is reason for thankfulness for the common blessings shared by all who live in a Christian community, how ardent should be the gratitude of those who feel the assurance of pardoned sin, and the possession of that knowledge of the "only true God and of Jesus Christ" which is "life eternal!" Every thoughtful Christian is a thankful Christian. If thankful for the Divine Word, we study it, to become "mighty in the Scriptures." "By every word that proceedeth from the mouth of God shall man live." Every text is a window through which divine light shines.

The thankful and faithful student of the Word, while he finds encouragement in the divine promises, "gives all diligence" to fashion his life in harmony with the divine precepts. He learns, that he may act. Paul and Barnabas did not endure privations, perils, bonds, and stripes to preach that they might gratify the curiosity of their hearers, but "by all means to save some." To use the Scriptures, which "are able to make wise unto salvation through faith which is in Christ Jesus," only for an inferior end, is a sad and mad perversion of the greatest of blessings.

He who has apostolic faithfulness in conforming his life to the Divine Word has some degree of apostolic zeal in laboring to win souls to Christ. Every Christian is a missionary.

"THE SON OF MAN."

While believing with all our heart in a Christ who is the Son of the living God, it is a blessing to know of him as the Son of man. In the many bitter disputations as to the divinity of Christ, the human side of the question has been overlooked. Jesus called himself the Son of man, and evidently was not ashamed of manhood. The study of our Exemplar as the "man Christ Jesus" is full of inspiration and hope to us all. As he walked our streets, entered our homes, wept over our dead, blessed our babes, and joined our festivities, we see a life that is realistic and within the scope of humanity.

That he was tempted in all points as we are—he hungered, thirsted, and grew weary—endears him by a chord of sympathy that no dissertation upon the second person in the adorable trinity, or learned dogmatism by a hair-splitting scholastic upon "God, the Son," could ever awaken. Whether he was or was not God, we know him as the Son of man, and in his prayer to his Father and our Father, his God and our God, we find him linked to us.

It is sometimes said by shallow, hasty thinkers that the fabric of Christianity rests upon the deityhood of Christ and the truth of miracles, but is this true? Could we not better afford to lose Christ as a second divinity, than to love him as the ideal man, the second Adam?

As to miracles, while admitting their force as credentials to the founders of a pure religion in their pioneer labors with a hardened generation, does not the truth in Christ stand upon its own merits? The sermon on the mount is true, even though no miracle ever was wrought.

He who loves the spotless life of Christ, partakes of his spirit, treasures the precious truths he uttered, and strives to reach the highest type of manhood as revealed in the "Son of man," comprehends the Only Begotten and Beloved much better than they who spend their force of formulating creeds as to the person of Christ, by which to save themselves and damn their opponents. One has said: "And this is the goodness and greatness of Jesus. It is that being in the very form of God, being the highest image of God, having come nearer to God than any other. He did not make his boast or his glory, but rather took pride in being like all other men, making himself the friend of all—the pure and the impure, the true and the false, the respectable and the contemptible. This was what seemed to strike the Apostle Paul with wonder and admiration; this is what has drawn human hearts to Jesus. Not his supernatural attributes, but his natural ones; not his mysterious divinity, but his simple humanity."

C. MENDENHALL.

MISSION NOTES.

It would be well if Bro. Brush's programme for Children's Day could be made the basis for the general observance of the day. To know *how* to do is an important matter, and with this paper before us we can easily outline an appropriate form of service for the day. It would be well to make a canvass for dimes in advance, in addition to the collection. The names of the donors with amounts should be read on the day, as an item of the programme. The names of the children can be published in our papers, but of the older donors it will be hardly necessary. With your donations send up brief letters for publication. Inundate me with letters.

TO THE CONFERENCES.

We hold you responsible for the missionaries in the field. We aim to appoint only on your recommendation. See to it that you name us men of character and adaptedness for the work, and that they continue only while they show character and adaptedness. We want no man for whose character we need to apologize, and who can not do good and efficient work. If there is a man in the field who can be profitably succeeded, name another man for his place. Moreover, where possible, define his work and fix a center for it. There is a growing wish that our missionaries centralize their work, and that, where possible, they enter the towns. One man can hardly sow, with efficiency, in a furrow one thousand miles long. There are exceptions we admit. The conferences must determine these.

It has been proposed that Holly, Nashville, or some other good and needy point be made the center of work for the Michigan missionary. A good suggestion! We would like to see two thirds of our missionaries located or confined to narrow territories. We must show fruits from our sowings, or we will soon lose our hold on the confidence of the people who support our mission work. Cherryfield, Maine, Graham and New Berne, North Carolina, and Beloit, Wisconsin, can each show both church buildings and churches as the result of central mission work. We want more of such fruits.

ADVISORY MISSION BOARD

It has been suggested that the board be called together. I am more than willing to call the board if necessary, but the expense will be not less than fifty dollars, and this will be a large drain on a greatly reduced treasury. Will not the members of the board freely advise me by letter? I will gladly follow any suggestion which commends itself to reason. Truly speak, brethren, that I may acceptably act. I am too heavily pressed with pastoral and general duties to consult each member on the details of the work. You can see the drift of the work by the monthly reports and general articles.

TO THE MISSIONARIES.

Brethren, be faithful in your work. The funds that aid you are raised with some sacrifice and much labor. Our mission is yet somewhat of an experiment before the public eye. Seek to show rich results from your labors. Nearly three fourths of all the new churches reported the past four years you organized. Continue to do as well and do better yet. Growth is what we want and what the people expect. Be men of character—men of God. If you are not worthy, step aside and give godly men your places. We have room only for men of clean hands and pure hearts. God give you many souls!

J. P. WATSON,

Troy, Ohio, May 18, 1883.

"MAKE ONE PROSELYTE."

When Antioch College was in running order, in the days of yore, the Episcopalians had a meeting here, but when Antioch closed out the meeting closed too. It is said that that people are now preparing to re-open their church. Probably less than a hundred would fill its capacity. It is evident that this church must draw on funds from abroad to keep it open. The minister and music, as well as sexton, fuel, and lights, must be paid from some quarter. All these items of expense make quite a little sum at the end of a year, and yet this little few are not terrified. Some may ask, "Why this waste?" —waste because the money expended, if used on the frontiers, would preach the gospel, according to Episcopacy, to thousands.

Let us see if we can find a solution of this question. Speaking in general terms, a large share of our best-minded young people resort to some school. (There are exceptions to all general customs of course). The chances are that, by having a church in the vicinity of a college with good music and fine scholarship in the pulpit, some one or more of the students will be drawn to the Episcopacy and into their ministry. What if it costs their missionary society $1,000 a year, or even more, if the result shall be to secure one good, bright-minded young man who has a heart for the ministry? What is $1,000 to such a state of things? The money is as light as dust. Think of it. A young man, educated by some other people, secured to their church for this trifling cost! They would feel themselves richly paid if the man was secured at $2,000.

Men, not money, is their motto. One young man, having thirty to fifty years of wear in him, and giving all these years judiciously to the church! What a path of light that man will open up, and all his labors be to give power and efficiency to their creed! How many of the young that man may educate; how many he may doctrinate and lead to that church! One young man well schooled in the literary and the moral on the frontiers, will be in better condition to mold and lead the people than a score of as honest men but devoid of such culture. As the sturdy forests bow before the woodman's ax, so the woodmen in turn bow before gospel science, or science gospelized. From the rough to the smooth, from knowledge to swing the ax to the opening of science, is the order of the ages, and one young man that has traveled through the curriculum, or well on its path, is stronger than many whose natural abilities are as good, but whose mental eyes wander in the shades of intellectual darkness.

I do not complain of the efforts of the Episcopalians to secure an occasional convert. They *believe* and *act* Their course is commendable and worthy of emulation. That faith, if it be faith, is lukewarm that has not gospel manhood enough in it to say, "I believe, therefore have I spoken." If a man is so lukewarm that he will put his honest convictions under a bushel; if he is afraid to teach his faith to others; if he will not contend earnestly for the faith; if he have not interest enough in the people with whom he has his membership to patronise their papers and literature, but has means to take other papers and books; if he have not sacrifice for his own people; if he lavish his praise on other schools to the neglect of his own, he can not appreciate the labors of his own people except as he is advantaged by their dollars. He lacks the heart that makes a good Episcopalian. Such men are good cuckoos, resting in the nests of others who have faith. I have long been of the opinion that strong faith makes strong men, and stirs the hearts of our young men. If we lack any one thing it is the courage that moves the hearts of those around us.

Suppose we ask our old ministers what books and preaching moved them sixty to seventy years ago. We printed books and *sold* them! Some of us, a little younger, put books into our pockets or saddle-bags when we went out to preach, and sold them. Converts pressed to the gates. Our work to our young is to indoctrinate them! Circulate doctrinal literature! If we do more of this work our Biblical School will have three times as many, and our other schools will be crowded with earnest, religious students. We are doing something, but we could do more and our "pure testimony cut like a sharp two-edged sword." Let an Episcopal gospel zeal light its camp-fires all along the line and we use our tongues in praising the Lord. May our zeal be enlarged, and then we will have nothing to fear from sectism.

O. J. WAIT.

BIBLE READING FOR CHILDREN'S DAY.

As suggestions for Children's Day are in order, I submit the following Bible reading which might be used, either as here given or as any pastor may modify to suit himself, instead of the usual Scripture lesson at the opening of the service.

Children a blessing:

1. "Lo, children are a heritage of the Lord: happy is the man that hath his quiver full of them." Psalm 127: 3, 4.

Children, indeed the whole family, should praise the Lord:

2. "Both young men, and maidens; old men, and children: let them praise the name of the Lord." Psalm 148: 12, 12.

Not only the children, with the whole family, but all the people should praise the Lord:

3. "Let the people praise thee, O God; let all the people praise thee." Psalm 67: 3.

Children should be taught the way of the Lord:

4. "And all thy children shall be taught of the Lord; great shall be the peace of thy children." Isaiah 54: 13.

5. "Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law: and that their children, which have not known anything, may hear, and learn to fear the Lord your God, as long as ye live." Deut. 31: 12, 13.

Children should hearken unto the words of the Lord:

6. "Come, ye children, hearken unto me: I will teach you the fear of the Lord." Psalm 34: 11.

The Lord pronounces a woe upon the children that lie, and will not hear his law:

7. "Woe to the rebellious children, saith the Lord; lying children, children that will not hear the law of the Lord." Isaiah 30: 1, 9.

Children should honor the aged:

8. "Thou shalt rise up before the hoary head and honor the face of the old man, and fear thy God: I am the Lord." Lev. 19: 32.

What became of some children who refused to honor the aged:

9. "And he went up from thence unto Bethel: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head, go up, thou bald head. And there came forth two she bears out of the wood, and tare forty and two children of them." II. Kings 23: 24.

Children should obey and honor their parents:

10. "Children, obey your parents in all things: for this is well pleasing unto the Lord." Col. 3: 20.

11. "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." Ex. 20: 12.

Children should become Christians while young:

12. "Remember now thy Creator in the days of thy youth." Eccl. 12: 1.

How Jesus regards little children:

13. "Verily I say unto you Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven.

14. "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

15. "And whoso shall receive one such little child in my name receiveth me.

16. "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Matt. 18: 3-6.

Jesus blessing little children:

17. "Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. But Jesus said Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven." Matt. 19: 13, 14.

HOW TO USE THE ABOVE.

The pastor or person preparing this exercise can cut the texts out of a cheap Bible—which, it is supposed, every pastor keeps on hand for these and similar uses—and with mucilage paste them on a little larger slip of white paper and number them. Just before the service distribute the slips to persons who will agree to read them. Discretion should be used in their distribution. No. 1 might be given to some father to lead the way; the remaining numbers of this exercise might be given to children or young persons. Nos. 13, 14, 15, 16 might be given to four girls or boys who could all rise at once and read their verses in the order of their numbers. The pastor or leader should have a copy before him. He can cut this out of the paper, or prepare one for himself. After singing one or two hymns suited to the occasion and in which the children can join, then the reading. When each number is called for let the person holding it rise and read. The pastor or leader may make just enough remarks to fix the attention on the thought of the text. But there is danger of saying too much; this is the Scripture reading; let the children's sermon come afterwards.

Put enthusiasm and interest in all the services of Children's Day, even the contributing. Appoint a committee of enterprising boys or girls, at least one week before, to solicit dimes. To this add the collection of Sunday, and you will be surprised as well as gratified with the result.

In a similar manner to the above any skillful minister, with his Bible, concordance, and mucilage, can prepare a Bible reading on almost any subject and for any occasion, and they can be used with good effect, for "is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" Jeremiah 23: 29.

J. G. BISHOP.

REDEDICATION AND BAPTISM AT MIAMIVILLE.

The church at this place has long been neglected. A faithful few have, amid many discouragements, worked and prayed for better days, and the Lord of the harvest has in some measure given them to realize the reward of their labor. Father Dawson and Bro. Warner preached to this people the unsearchable riches of Christ, and the fruit of their preaching is none the less real though it appeared "after many days." Ministers of God, weary not with years apparently of fruitless toil, the harvest time will come! The hand that sows may not reap, but how full the recompense to know that precious souls have been transplanted from the wilderness of sin into the garden of the Lord!

Immediately after the protracted meeting steps were taken to repair the house. To this date something more than two hundred dollars have been expended. The church was already in possession of a bell but was without a belfry. Now a good bell is hung in the belfry, the house has a new roof, a new ceiling, the walls are tastefully papered, and the seats turned and painted. The work of repair is to extend further, but the day having been fixed for baptizing it was deemed proper to have the rededication at the same time.

By invitation, Bro. Garoutte was with us and preached the opening sermon. His discourse, founded on Rev. 21: 4 ("The former things have passed away"), was eloquent and full of tenderness, holding his audience spellbound to the close. After the sermon the house was formally dedicated to God and his Son Jesus Christ. Though the cold rain fell fast we adhered to our purpose to baptize, and in the afternoon a large concourse of people, inspired with the solemnity of the occasion, gathered at the river-side, where Bro. Garoutte and the writer led sixteen souls into the baptismal waters. Others are to follow in this ordinance soon.

In the evening we returned to the church to find it filled with an earnest and expectant audience. Our brother preached to us again, and I shall not soon forget his words of encouragement and sympathy, nor shall his visit to Miamiville prove barren of inspiration to many hearts.

Thus passed one of the pleasantest days of my life. The joy was great because it found place in so many hearts. The people have worked with a will. God bless them and grant that "the glory of this latter house shall be greater than of the former!"

J. F. ULLERY.

THE FIELD.

MAINE.

Palmyra.—The next quarterly meeting of the Maine Eastern Christian Conference will convene with the Christian Church at Ripley, commencing Friday, June 8:h, at 10 A. M., and continue over the Sabbath. A general invitation is extended to all to be present.—C. M. JEWETT, Sec'y, May 21st.

NEW HAMPSHIRE.

Portsmouth.—The writer received through the committee of the Christian Church in Boston an invitation to spend Sunday, May 20 h, in that city and supply the pulpit for them on that day. We spent Saturday night and Sunday morning with Bro. Frederick Balch, at West Somerville, where we received a most hearty welcome. Taking the

horse-cars at noon we arrived in Boston in season for the afternoon service. A good congregation gathered and listened to a few words on "Recognition of Friends in Heaven." In the evening we enjoyed a praise service, followed by a sermon on "A Defiled Conscience." Our visit at the home of Bro. and Sister Edmunds was enjoyed as in former days. Bro. Edmunds preached in the Christian Church at Portsmouth on the same Sabbath. Speaking of the service he says: "In preaching for you yesterday I found the church well filled with a very attentive audience, although it was a dull, damp morning. The Sabbath school also was largely attended, there being nearly two hundred present, and well conducted by the assistant superintendent, while the most perfect order and earnest attention to the lesson was manifested throughout the session. I led your class with considerable interest. I took dinner with Bro. Joseph Edmunds' wife and daughter. How we miss that dear brother in the Lord! I also called on Deacon James Moses, who is very unwell, yet I trust slowly improving. I enjoyed a precious season of prayer with him, and then called on our venerable Elder Abner Hall, 80 years of age, whom I found quite smart, he being out in the morning to meeting, and himself and wife being also present in the evening. Bro. Hall took part in the evening service, the Lord favoring us with a most heavenly prayer-meeting—all, I think, feeling it was good to be there. I was rejoiced to find among the entire church and congregation such love and harmony for their pastor and his family, and so heartily engaged in Christian work."..... The Christian Church and society of Manchester held a strawberry and ice cream festival Tuesday evening, May 15th, which was a most enjoyable and pleasant affair and called out a large number of people. Supper was served from 6 until 9 o'clock, after which an interesting literary entertainment was enjoyed. The receipts were quite large..... Daniel F. Fitts, one of the oldest shoe manufacturers at Haverhill, Massachusetts, died in that city May 15th, aged 78 years. Moses E. Wood also died a few days later. Both at one time were prominent members of the Christian Church..... The *Watchman* says: "The aggregate of baptisms in the Baptist churches of Massachusetts since the beginning of the year is very much larger than for many years."..... Maine has within her borders one thousand Indians, and the statement is made that not one has been guilty of murder or any great crime..... Rev. Melville Smith, of Newburyport (grandson of Elder Elias Smith), has prosecuted the "Jesse James Troupe" for an entertainment given in the City Hall in that place. His charge is that the play is corrupt in its influence and demoralizing to the children, who are the principal attendants. He conducted the case in the court, and the company were bound over for trial in a higher court. Bro. Smith believes in both law and gospel..... The Christian Church at Newton is to have a belfry..... A clergyman of New England recently lost his wife, and was soon after engaged to a young lady of his flock. Some of his congregation were amused when on a recent Sabbath he announced his text as follows: "For our light affliction, which is but for a moment," etc.—JOHN A. GOSS, May 23d.

NEW YORK.

Trumbull Corners.—Last Saturday, as I was coming into this place, I met a long line of carriages returning from the church. On inquiry I learned that it was the funeral of Mrs. Rumsey, wife of Bro. Miles Rumsey, who lives near this place. My heart felt sad for Bro. Rumsey. I am glad there is grace and comfort for wounded hearts that trust in Jesus, and I am glad there is rest for the weary. Bro. Rumsey is an earnest, active Christian, a farmer and preacher, and has done much good. He lives what he preaches. Since I was last in this place our much-esteemed brother, William C. Douglass, has passed on through the silent valley. I missed his warm, friendly greeting, and his presence in the house of God. His death is a great loss to the Christian Church in this place; and it seems to us that he was so much needed..... Yesterday I went down to the church and heard Bro. E. R. Wade give one of his good sermons. He was here to attend the funeral on Saturday. Bro. E. Ellis is pastor of the church in this place, and is well liked by the people. The Sunday-school is large, and they are making arrangements for Children's Day. Speaking, recitations, flowers, and singing are the order..... I learn that Professor Ingoldsby, of Starkey Seminary, is sick. I know that he has spent himself without stint for Starkey, and I do not wonder that he is sick. The wonder is that he has been able to hold on so long. I am afraid that neither he nor Mrs. Ingoldsby will ever in this world receive pay for their arduous labors and their many sacrifices.—W. O. CUSHING, May 21st.

PENNSYLVANIA.

New Albany.—Notice is hereby given to all who expect to attend the coming session of the Tioga River Conference, that those who come by rail will come on the Lehigh Valley Railroad to Towanda, then change to the State Line and Sullivan Railroad. Cars leave Towanda at 7:30 A. M. and 3:15 P. M. Come to New Albany, where teams will be waiting to convey the friends to the church. A general attendance of both ministers and delegates is desired.—T. V. MOORE, May 19th.

Madisonville.—Sunday, the 13th, seven persons followed the Master in the ordinance of baptism. One of the number had been down to death's door, and there wished he had obeyed the Savior. In the providence of God he has been partially restored, and anxiously sought the first opportunity. How many disregard the bidding of the Lord until affliction's hand is felt! Sunday, May 20th, Rev. B. F. Summerbell will occupy the pulpit at Madisonville while we assist Bro. William Hornbaker in a quarterly meeting at Ross.—M. W. BORTHWICK, May 14th.

OHIO.

Fincastle.—At our regular communion on the third Sunday in May the writer had the privilege of baptizing four willing believers, in the presence of about three hundred witnesses, notwithstanding the steady rainfall. There are more to follow. The Sunday-school is a success. In short, the church is alive to her best interest, and full of the spirit of the Master. Our appointments there are the first and third Sundays.—W. W. BAGBY.

Yellow Springs.—The educational board of Antioch College will meet in annual session, in the college building, on the 19th of June, at 8 A. M. It is very desirable that a full quorum should be in attendance on the previous evening and hold an evening session, as there are some important considerations to come before the board preparatory to our meeting the board of trustees on the 19th.—A. J. HARRIS, Sec'y.

Plattsburg.—Children's Day will be celebrated at the Vienna Church on the third Sabbath in June, the Somerford, Brighton, and Plattsburg Sabbath schools uniting in the service. In connection with this there will be held, on Saturday before, a Sunday-school institute. We shall be happy to meet many of our Sabbath-school workers there. A grand time is expected..... The Clarke County Sabbath-school Convention will meet at Plattsburg on the 1st day of June..... Saturday afternoon, the 19th inst., was very pleasantly spent with the united Plattsburg and Vienna churches, at the river's side, to witness the baptism of happy converts. Among the number was a daughter of Elder Daniel Griffin, of blessed memory. It has been our privilege to baptize twelve disciples of the blessed Lord, and to unite in marriage two couples, since our removal to this place. We have also been called to the funeral services of two persons. So you see our introduction is into active service. ..... We have received and carefully examined the new Sabbath-school song book, "The Way of Life," by W. A. Ogden, and feel warranted in pronouncing it excellent. It will live upon its own merits. I am glad to see that it is placed in Bro. Garoutte's hands for sale. Brethren, buy it for the home circle, the prayer circle, and the Sabbath-school. It will do them good.

'Tis a happy combination
Of tune and verse complete,
Breathing forth a sentiment
Of love and joy so sweet.

—C. L. WRIGHT, May 21st.

INDIANA.

Merom.—Elder J. T. Phillips was in town Wednesday, May 23d..... President Mudge will go to Michigan immediately after school closes..... Bro. Godley is now in the Southern Indiana Conference working for the college..... Bro. George Collins delivered a sermon before the Berean Association at its last session..... We received a letter from H. M. Brooks a few days since. He was formerly a member of our association. He is now in southern Iowa, but not permanently settled. He is spending the greater part of his time in ministerial work. He did but little preaching during the winter because of the weakness of his lungs. We are gratified to learn that he is again able to blow the gospel trumpet. One year ago last winter we stood by his bedside when it seemed as though the shadows of the spirit world were settling upon him..... The writer and other members of the Berean Association expect to remain in Merom all summer..... Married, at the residence of the bride's parents, May 19th, Mr. George N. Fuller and Miss Sarah E. Thorn, both of Fairbank. Bro. G. W. Shepherd officiated. Bro. Shepherd preached at the church of Fairbank, and administered the ordinance of baptism on the following Sunday. He has recently received a call from a church near Rockville. He intends to respond.—E. C. CUNNINGHAM, May 25th.

MICHIGAN.

Maple Rapids.—Again let me call attention to the fact that the Michigan Eastern Conference is to meet at Richfield, Genesee County, June 7th. Passengers will be met at Davison, on the C. and G. T. R. R. The church has been thoroughly repaired, the people are hospitable, the homes pleasant, and a large attendance is greatly to be desired. Do not fail to come.—C. MENDENHALL, May 18th.

ILLINOIS.

Danville.—On the second Sunday in April Elder Hatch received five persons into the church at Oakwood. The church at that place is growing in number. On the first Sunday in May Elder Hatch was with the Forest Hill Church and baptized five persons. He writes to know if the brethren are all dead, as he has not seen anything in the HERALD from them of late. AS correspondent I will answer by saying that I can not tell. If they have sent any items they have never reached me, with the exception of Elder R. Harris, who wrote under date of May 8th, and stated that on May 6th he had the pleasure of baptizing ten converts; had a good time and a nice day. Bro. Harris is thoroughly alive. There may be some, however, that are like the church at Sardis, having a name to live, but are dead.—J. ALEX. CLAPP, May 15th.

WISCONSIN.

Viroqua.—The Richland Union Christian Conference will meet in its third quarterly session with the West Lima Christian Church on Friday evening, June 15th, at 7 P. M. The executive committee are all requested to be present, as there is some important business to attend to.—J. M. KEEPERS, Sec'y.

IOWA.

Libertyville.—Another annual gathering is near at hand—at least the time appointed, June 5th, is. Will there be few or many there? What will be done, who will do it, and what will be the result? Many things need to be done. One thing appears to be very badly needed, and that is a determination among the brotherhood in Iowa and the surrounding country to make a success of Le Grand Institute. Our schools are surely matters of denominational interest. If one fails, the result affects all more or less; all suffer loss. Now as to Le Grand: The building is there, large and convenient; the walls up, roof on, and floors laid. There it is; a good many thousand dollars doing no good to any one. Suppose we all come to the conclusion to stay away and do nothing; there it will stand as a monument of our failure, a memento of our inefficiency and sad want of ability, and unwillingness to give and do. And there is no escape even if the building was removed; the hill where it stands would be there. And if that was dug down and carried away, the hole where it was would still bear witness. Often when nations have been lost some monuments or relics attest their ancient power and glory. Now, brethren, I pray do not, in neglecting the means of preserving your church life, prepare only monuments to attest our sad failures, but rather let us carry forward our enterprises in such a way that the rising generation may point with pride to the completed work of their fathers, as witnesses of their devotion to a pure gospel, a free church, and unsectarian institutions of learning—their willingness to give and do for the right. One kind of witnesses or the other we must leave behind us. Which shall it be? Now it appears to me that if brethren, in making up their minds in reference to the work of the state conference, and especially with regard to the institute, nothing could so well enable them to reach a just conclusion as to whether they should do or not do, as to give the matter their personal inspection, so as to decide what is the best thing to do. If a man prepares no house of his own to live in, you say at once he is preparing to pay rent to some one else or stay out of doors. So if the Christians do not sustain their own—take care of their ministers, churches, and schools, and thus have homes of their own, they are preparing to be renters, but will find after it is too late that they will have to pay more rent than it would have cost them to have had homes of their own. In a word, after the death of a free church they must either stay out of doors or subscribe to creeds, many of whose statements they believe to be untrue; and then, having with many mental reservations subscribed to that they know is not true, are made to pay more to sustain it than would have been sufficient to sustain the truth. It is good to think and act in time. Now, brethren, come to the meeting. If we think best, let us together go ahead, endeavoring to honor God and leave our children free; but if we have made up our minds to go back to Egypt, let us divide the debt, the brick, the shame, and the loss, and give the matter up. But before we give up let us come and decide for ourselves. The people at Le Grand want you to come from far and near; they will gladly entertain you and give you welcome; so come along in the spirit of the Master.—L. FORDYCE.

WEST VIRGINIA.

Hook's Mills.—The first Sunday in this month the writer baptized seventeen persons in the Capon River, Hampshire County—the result of my meeting last winter. I had the assistance of Elder John T. Kitchen, of Linnville, Rockingham County, Virginia, who preached three sermons to good acceptance. Bro. Kitchen is a true yoke-fellow in the gospel. We trust his visit here will result in much good in bringing together in union and co-operation the scattered fragments of the brotherhood in the beautiful Shenandoah Valley. It is a pleasure to the pastor to have his brethren visit him and preach for his people, when his brother comes with the right spirit; but sometimes such visits are hurtful instead of being helpful. May the good Master bless the brother, and may many years be given him to preach the gospel of Christ..... Tell Bro. "Munson" to give us another sermon on Tramps. He speaks out in meeting so he can be understood. One such sermon is worth the price of a year's subscription..... We are pleased with the HERALD in its new form, and in its firm stand for gospel truth it has the true ring. God bless the editor, patrons, one and all, and may we strive to keep the bond of union in the spirit of peace; may we all seek more of the spirit of the Master, —JOHN H. BARNEY, May 15th.

REMOVING OFFENSES.

[Delivered before the Ministerial Institute at Yellow Springs, Ohio, April 25, 1883, by W. H. Orr, and published by request. Matthew 13: 24-30]

In this narrative we have the world as the field, and the powers of good and evil as the contending forces; and the long years of history and Providence as the time in which the scene is enacted. In the study of this parable, it will help us to reflect that the scene is in this world, and we are acting our parts in the present great drama of life.

Looking out upon this large field, we have the strange scene of good and evil in conflict. "The tares and the wheat" grow up together. The things that offend have their place along with the things that do good. In the study of this subject we find many deep and difficult questions; as, How came the evil? If God sowed the good seed, who distributed the tares? These are not my questions alone, but such as are asked in the parable. When the servant said, "Didst thou not sow good seed?" the master replied, "An enemy hath done this." In the explanation Jesus declared that enemy to be the devil. This removes the responsibility of evil from God and places it upon the devil. But the origin of evil is not answered, and those who think deeply may ask, "Who is this enemy? How came he in a world called into existence by a Being of infinite power and goodness?' Such questions are not irreverent nor improper, although the answer may reach beyond our reason. There are many subjects that are too large for my understanding, and this may be one of them. Christ said to the wicked Jews, "Ye are of your father, the devil, and the lusts of your father ye will do." St. James says, "Let no man when he is tempted say, I was tempted of God, for God can not be tempted with evil, neither tempteth he any man. But every man is tempted when he is drawn away of his own lusts and enticed. Then, when lust hath conceived it bringeth forth sin, and sin when it is finished bringeth forth death." This explanation locates sin in the flesh, hence in the bodies that God hath made.

Looking at the subject in this light, some have sought a solution in the idea of a duality of natures. They say that one part is essentially evil; that there is an inherent perversity of things that EVEN GOD CAN NOT CONTROL. Other thinkers declare that evil is not an essential and an uncontrollable perversity in matter and yet is necessary for the manifestation of the good. The philosopher regards evil as a kind of dark back-ground in which the brighter coloring in life may be more clearly seen. As night is to day or death is to life, it makes the good apparent by contrast. And still others teach that sin or the experiences of sin are a necessary factor in moral development; that we can know good and evil by contact. Then other philosophers take up the theory that as evil is necessary to develop good there is really no evil; that what we call evil is only another form of good, or a transient phrase of our spiritual education.

Now, what shall we say of these theories? I can not say that matter is inherently evil, nor can I say that evil is necessary to the existence of good, or to our knowledge and experience of the good. We may be truthful without being false, or know how to love without knowing anger. We can do right without a knowledge of wrong doing. I must therefore think that evil is degenerated good and the result of a bad choice on the part of man as a free moral being.

The distinctions between good and evil are necessary and eternal. Virtue and vice are the results of a free being's choice. But how a being made in the image of God should make choice of evil is a question that I can not solve. Man is a being of appetites and passions, presided over by reason, conscience, and volition. James declares that one is tempted when he is enticed by lust or bad desire; that the will, yielding to sin, is conceived and brought forth, and when it is finished ends in death. It thus seems to be a motion or impulse of the animal nature that is consented to by the spiritual, or voluntary following of the laws of the flesh rather than the law of the spirit.

Leaving these theories or speculations, we accept the fact of the dark presence of evil in our world, explained or unexplained. Let us next study the more practical question of its removal.

Keeping before you the earth as the scene of these good and evil forces, we have next to note some of the forms in which great evils have taken shape and become "offenses," and active agents that do iniquity. And then we must seek the method of God's government in removing them.

A very suggestive view of evil is to look upon it as something that offends. There is an idea in the subject of striking at something; and there is in the object receiving this action a feeling of offense. Not of anger or retaliation so much as that of being aggrieved, wounded, or injured; and hence,

A DESIRE TO REMOVE THE OFFENDER.

When we study society with these two forms called good and evil, standing side by side like tares and wheat, we may see how the good suffers, and is often offended by the presence of the bad. The sentiment of justice must be offended at the injustice among men. The sentiment of liberty must be offended by all oppressions either of individuals, corporations, state, or church. The sentiment of purity that would hallow matrimony and home must suffer under the offenses against the laws of chastity, as in the form of polygamy, or in the *sad, sad* spectacle of the abandoned. All wrong is an offense against right. In all this the evil is striking against the good.

We now have the thought of removing the things that offend. The field is the world and is therefore for the reign of good and not evil. It is for God's kingdom, and all his holiness must be displeased because of things that offend. But how to remove the tares and not the wheat is a most difficult question.

Most all forms of evil in society are degenerated; and we must be very careful in removing the offending elements not to destroy the very good we would conserve by running into an opposite evil.

Take liberty and despotism, whether in thought or government, and you may have two extremes. It has always been thought that too great liberty would lead to anarchy, and the destruction of all organization in state and church. One way to cure this evil is to form a despotism of thought, such as is found in the Roman Catholic Church, which claims that a few must do all the thinking. This would remedy the evil of great latitude of thought, but it would be at the cost of all liberty.

So can a despotic government avoid factions so long as it can suppress individuality, but that would be at the sacrifice of personal freedom.

You can now see that the question assigned me by your committee is a most difficult one. The world has wrestled with it for thousands of years. It went at one time to the extreme of forbidding all discussion, and suppressed inquiry until all knowledge and liberty was well-nigh lost. It then swung over to the other extreme, and drifted into anarchy and skepticism. This same problem is now shaking all Europe from center to circumference, and enters largely into our own national and religious life.

Or let us take the subject of intemperance that is now agitating the minds of public sentiment, and will enter largely into the political issues of our own state at our next election. One way to quickly end this evil, could it be done, is to destroy all alcohol and forbid its manufacture. But this would deprive the world of its chemical, mechanical, and medicinal purposes. And unless the people would consent to such destruction, it would destroy the rights of property and protection in legitimate business. Thus, in removing the tares, we would destroy a great deal of wheat that society wants to save. Therefore society finds it a difficult task to remove its offenses. It should not be thought strange that we have to endure them, since God has to do the same.

A father could end disobedience in his home by killing the children, but the remedy would be a greater evil than the disobedience. And so God could destroy the race, but he would rather have it with all its evils than not to have it at all. He bears the offenses of you and me and the race for the actual or possible good that is in us, and is seeking to make it triumph over the evil.

Now let us observe some of the agents God uses in removing the things that offend. "The Son of man shall send forth his angels and they shall gather out of his kingdom all things that offend, and them that do iniquity." The word "angels" signifies messengers, and means earthly or heavenly agents employed in purifying the world and establishing the kingdom of heaven.

1. The Son of man sent forth the angels of the gospel. Ministers went forth preaching a God of love revealed in Christ; a present salvation, and the rewards and suffering of the eternal world. And wherever true, these angels are carrying this message from land to land now.

2. The Son of man has sent forth the angel of law and penalty. The Scriptures teach that government is ordained of God, and the officers of the law are the ministers of justice under God. Not always just has been the law nor upright the ministers, but still government stands for the idea of law. Christ obeyed the law and enforced the sacredness of this duty upon others.

3. Another group of these angels may be denominated the school and the press. They make knowledge possible to all. These, by the aid of their auxiliaries, the telegraph and steam, unite the civilized world into one common family. Instead of receiving the news from our own community, we awake to receive intelligence from the entire world in a single day.

4 Along with these have come the angels of liberty, justice, and humanity. The Lafayettes and Howards, the Harriet Beecher Stowes, the Sumners, the Lincolns and Garfields, have stood in the midst of strife for principle and truth.

5. Temperance angels have gone to the dark world of rum and ruin. The Goughs and the Murphys, and the great army of weeping, praying mothers and sisters, can tell of houses rebuilt and of fathers, husbands, and brothers saved.

As a result of all this labor there is coming an uplifted public sentiment and quickened conscience. The great offenses of cruelty, injustice, intemperance, Sabbath desecration, and polygamy, rise up before the purer visions of this enlightened age as ugly black clouds. They offend all the finer feelings of society. Everywhere is the cry of reform. Under this power of purified public sentiment slavery went down, and under the same power polygamy must go. It is this that hastens the day when gambling and Sunday theaters and the open gates of death must disappear.

God's method is working upon the intelligence and conscience of the people, thus getting the people to see and feel the sense of evil and labor for something better. When this comes to be the demand of a respectable majority, the work will be easily accomplished, and not until then. God's method is not so much suppression as supplanting—removing the evil by the growth of the good. And the gospel comes with a power that can arrest and save the degenerated good; that can make wheat of the tares; that can turn a drunkard into a powerful advocate of temperance; that can make of the blasphemer and persecutor a minister of righteousness.

My hearers, we now see the world as it is. We see society yet offended by the presence of many evils. Our duty is both to suffer and work; suffer under the offense of moral disorders, and labor for their removal. And we are not alone in this work. God in Christ Jesus is in the holy bond of suffering. He sees and feels as we can not the sins and sorrows of the world. All the holy angels, and the spirits of the just who labored and suffered under this great law of love, come and go, and hover over us, and stand by our side in the work of removing evil from the earth. Oh, blessed are the hands and the hearts that are true in these days—true to conscience, true to truth, true to liberty, true to humanity, and true to God! And blessed will be the day on earth when Christ shall rule all hearts, and when all the rich, waving fields of life shall only grow wheat. And know this—that somewhere in the deep, unseen world, God is building an eternal city; a home where sin can not enter, "where the wicked cease from troubling and the weary are at rest."

EQUAL.

A gentleman once said in my hearing, and in the presence of a number of other persons, "Was it not wonderful that God should come down from heaven and die upon the cross to save sinners?" I replied that it was a most wonderful thing if it were true. To the interrogation, Where did you get your information? he said, "It was our minister's subject yesterday, and it is so stated in the Bible." You will do me a favor, my dear sir, by directing me to the place in the Bible where it is so stated. "Oh," he replied, "the Bible is full of it!" Taking his Bible he began turning from one place to another, with evident confusion, remarking at the same time, "I thought I could readily turn to the place. I saw it only yesterday." Failing to find the passage, he

appealed to a friend that happened to be present, a local preacher, and inquired of him, "Where is it, George?" By way of assisting him in his search I reminded him of his statement that "the Bible was full of it," and therefore he should be able to find it on almost every page, if not in every chapter and verse.

After having spent some time in a fruitless search I reminded him that neither his statement nor the statement of his minister were biblical, as it was nowhere stated in the Bible that the very and eternal God died upon the cross. It was the Son of God who came down from heaven and died upon the cross, and not God himself. Said he, "Jesus Christ is God, and I am still correct; the three are one"—viz., the three are equal.

Worcester gives the meaning of the word "equal," when used as a noun, "One of the same rank, age, or merit as another. The state of being equal. Used as a v., a.—To raise to the same level or rank with; to rival." Taking it for granted that this definition is correct, it follows that there can be no equality without comparison. Comparison is simply comparing one thing with another. When applied to persons it is comparing one person with another. The lion and the horse compared together do not give us equality. They are both animals, yet unlike each other in nature, form, and disposition. In order to secure equality you will find it necessary to compare the horse with the horse and the lion with the lion, since it must be "one of the same rank, age, or merit as another."

God and man, when compared together, do not give us equality, although originally they might have been alike in form (Gen. 1: 26) They are two separate persons, but not possessed of equal merit. One is God, the other man; one the Creator, the other the created; one from all eternity, the other but of yesterday; one mortal, the other immortal; one holy, just, and good, the other unholy, polluted, and sinful. As already stated, they are not of the same rank, nature, or age, neither do they possess like merit, consequently are unequal.

Admitting that it were possible to find two men or two angels precisely alike in every respect, you would scarcely be justified in saying that they were not two men or two angels, but one man or one angel, simply because they were equal. To me it would appear equally absurd were it possible to find another person of the same rank with God, of the same age, and possessing equal merit, to say there were not two Gods, but one. That such person can not easily be found will appear from the following scriptures: "Remember this and shew yourselves men; bring it again to mind. O ye transgressors, remember the former things of old, for I am God, and there is none else! I am God, and there is none like me." Isa. 46: 8, 9. Said Moses to Pharaoh, "There is none like unto the Lord our God." Exodus 8: 10. Solomon, in his address to the Almighty, said, "Lord God of Israel, there is no God like thee in heaven above or in the earth beneath!" I. Kings 8: 23. David's testimony was, "Among the gods there is none like unto thee, O Lord, neither are there any works like unto thy works!" Psalm 86: 8. "Thou art God alone." Ninth verse, "For who in heaven can be compared unto the Lord? Who among the sons of the mighty can be likened unto the Lord?" Psalm 89: 6.

From the scriptures quoted we are warranted in believing that God has no equal; that he is essentially and absolutely one person, from everlasting to everlasting, the same unchangeable being in his nature and person. His own words should be sufficient proof of the above—"Before me there was no God formed, neither shall there be after me." Isa. 43: 10. "I am the first and I am the last, and besides me there is no God. Is there a God besides me? Yea, there is no God. I know not any." Isa. 44: 6-8. "I am the Lord and there is none else; there is no God besides me. I am the Lord and there is none else. There is no God else besides me. A just God and a Savior, there is none besides me. Look unto me and be ye saved, all the ends of the earth, for I am God, and there is none else." Isa. 45: 5, 6, 21, 22. If the above scriptures are true, as I verily believe them to be, God has no equals, as there are none possessing equal merit. If he is the first, then a second could not be equal, as relates to time.

To me it looks like presumption to speak of another person as being equal with God in an absolute sense. The Jews accused Jesus of making himself equal with God. It will be apparent from his own words that he claimed nothing more than sonship. "If he called them gods unto whom the word of God came, and the scripture can not be broken, say ye of him whom the Father hath sanctified and sent into the world, Thou blasphemest, because I said I am the Son of God?" John 10: 35, 36.

Speaking of his sheep, "I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. My Father which gave them me is greater than all, and no man is able to pluck them out of my Father's hand." John 10: 28, 29. Again, "If ye loved me ye would rejoice because I said I go unto my Father, for my Father is greater than I." John 14: 28. If Jesus understood the meaning of the terms employed his declaration, as given above, should forever silence those who contend for his equality with the Father. They can not make him equal without charging him with falsehood.

That the Son should resemble his Father in person, essence, nature, and spirit is only such as might reasonably be expected. Saint Paul would so speak of him (Heb. 1: 3)—"The brightness of his [the Father's] glory and the express image of his person." To confound the image with the person the image was intended to represent would be regarded as a lack of judgment. If it be admitted that Jesus Christ was the Son of God previous to his incarnation the equality must be given up by its strongest advocates.

Dr. Adam Clark did not believe in the divine sonship of Christ. He says, "The divine nature could not be born of the virgin; the human nature was born of her." He goes on to give his reasons for rejecting the doctrine: "The doctrine of the eternal sonship of Christ is, in my opinion, anti-scriptural and highly dangerous. This doctrine I reject for the following reasons:

"1. I have not been able to find any express declaration in the Scriptures concerning it.

"2. If Christ be the Son of God as to his divine nature, then he can not be eternal; for son implies a father, and father implies in reference to son precedency in time, if not in nature too. Father and son imply the idea of generation, and generation implies a time in which it was effected, and time also antecedent to such generation.

"3. If Christ be the Son of God as to his divine nature, then the Father is of necessity prior, consequently superior, to him.

"4. Again, if this divine nature were begotten of the Father, then it must be in time—*i. e.*, there was a time in which it did not exist, and a period when it began to exist. This destroys the eternity of our blessed Lord and robs him at once of his godhead.

"5. To say that he was begotten from all eternity is, in my opinion, absurd, and the phrase 'eternal Son' is a positive self contradiction. Eternity is that which has had no beginning, nor stands in any reference to time. Son supposes time, generation, and father, and time antecedent to such generation, therefore the conjunction of these two terms, Son and eternity, is absolutely impossible, as they imply essentially different and opposite ideas.

"This doctrine of the eternal sonship, as it has been lately explained in many a paper in magazines, I must and do consider as an awful heresy, and mere, sheer Arianism, which in many cases has terminated in Socinianism, and that in deism."—*A. Clark, on Luke* 1: 35.

From the above statements it will be seen that Mr. Clark does not believe that Christ was a Son prior to his birth of the virgin. It is worthy of note, however, that God made the worlds by his Son. (Heb. 1: 2; John 1: 3; I. Cor. 8: 6) In writing to the Ephesians (3: 9) Paul declares that "God created all things by Jesus Christ." Now, if Jesus Christ had no existence as the Son of God previous to his "birth of the virgin," by what Son were the worlds created? Before a work can be accomplished there must exist an instrumentality by which it is to be accomplished. The worlds were made, Paul says, "by Jesus Christ," therefore Jesus Christ must have existed before the worlds were created. The apostle is doubtless correct in saying that God made the worlds by his Son—five hundred and eighty years before Christ was born of the virgin. Nebuchadnezzar said, "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God!"

I have no doubt but that Solomon has direct reference to Christ in his pre-existent state, in the eighth chapter of Proverbs, where he says: "The Lord possessed me in the beginning of his way, before the works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths I was brought forth, when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth; while as yet he had not made the earth nor the fields nor the highest part of the dust of the world. When he prepared the heavens I was there; when he set a compass upon the face of the depth; when he established the clouds above; when he strengthened the fountains of the deep; when he gave to the sea his decree that the waters should not pass his commandment; when he appointed the foundations of the earth, then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him." If the above has reference to Christ in his pre-existent state we may be warranted in believing that God was speaking to his Son when he said, "Let us make man in our image, after our likeness." Gen. 1: 26.

Let me ever think of Jesus as the highly-exalted One. I know he had glory with the Father before the worlds were, for he said so himself, and I believe him. (John 17: 5) I love to think of Jesus as the Son of God, the Savior provided by my heavenly Father. Although I can not fully comprehend him now, I believe there is a time coming when my knowledge of him will be perfected.

W. PERCY,

Stouffville.

GOD IS LOVE.

The finite mind can not comprehend the full meaning of those three words—"God is love." But it is our privilege, as well as our duty, to study the attributes of God and the relation in which he stands to his creatures. God is eternal—an uncreated source of wisdom and power, from which flow streams of felicity to gladden the hearts of angels and the inhabitants of the earth.

The grand object which love proposes to accomplish is happiness. All the attributes of God are constantly operating to convince us that he is love, and to prove his matchless love for the happiness of the human family has given the most affecting and impressive display of his true character and will by sending his well beloved Son into this world. Therefore, we rejoice that God has not left us in the dark, but has given us a divine revelation in which we can acquire a knowledge of his true character and the love he has for the children of men. The apostle says, "Herein is love: not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins." In this was manifested the love of God toward us, because that God sent his only-begotton Son into the world, that we, through him, might live. If God so loved us we ought also to love him.

We are taught in the Scriptures to be imitators of God, and how can we imitate him unless we know something of his true character? If the love of God flows into our hearts we shall know him, for "every one that hath this love is born of God and knoweth God."

The Savior taught his disciples to be perfect, even as their Father in heaven is perfect. "Herein is our love made perfect, for we have known and believed the love God hath for us. We may not be able to measure the length and breadth, heighth and depth of God's love, but we can feel and realise that he is love. If we love our enemies, and do good to them who hate us, and pray for them who despitefully use and persecute us, we may be called the children of God; for "he maketh the sun to rise on the evil and on the good, and sendeth the rain on the just and the unjust."

The pure love of God does not consist of a few transient emotions and fruitless wishes to do others good, but is a substantial and ever-active principle, ready to communicate happiness to every intelligent being. "Love suffereth long and is kind; love envieth not, vaunteth not itself, doth not behave unseemly, seeketh not her own, is not easily provoked, thinketh no evil." Love worketh no ill to his neighbor. Love is the fulfilling of the law. Dear reader, if we possess this love we may know that we have passed from death to life, for "love is of God, and they that love not knoweth not God, for God is love."

"Wonderful, wonderful love!
Wonderful, wonderful love!
To rescue and save from death and the grave,
And bring us to heaven above."

REBECCA KERSHNER.

If you are bilious, take Dr. Pierce's Pleasant Purgative Pellets, the original "Little Liver Pills." Of all druggists,

Herald of Gospel Liberty.

A. W. COAN, . . . Editor
C. W. GAROUTTE, . Publishing Agent

The HERALD OF GOSPEL LIBERTY is published every Thursday, at the Christian Publishing House, Dayton, Ohio, at $2.00 per year, in advance. Subscriptions for a shorter time will be received at the same rates.

Small sums may be sent by letter; sums of $5.00 or more should be registered, or sent in post-office order or draft, payable to C. W. GAROUTTE.

Important matter will always be found in the Publisher's Department, on the sixteenth page.

DAYTON, OHIO, MAY 31, 1883.

In Him is life, and the life is the light of men.

All Pastors are authorized agents for the Herald.

Terms: $2.00 *per year, post paid, cash in advance. All subscriptions discontinued with the expiration of the time paid for.*

—U. C. College commencement will take place on the 5th of June.

—The Brooklyn bridge was formally opened to the public on the 24th inst.

—The address of Rev. D. M. Tuller is changed from Richmondville to New Lisbon, New York.

—Alexander III. was crowned Emperor of all the Russias, at Moscow, on Sunday, the 27th inst. No disturbance occurred.

—The Antioch College Educational Board will meet at the college, Yellow Springs, Ohio, at 10 A. M., June 19th. All friends of the college are invited to this meeting.

—Rev. J. G. Bishop, who is always making himself useful in some way, has prepared an interesting exercise to be used in the observance of Children's Day. Examine it and use it.

—Elder G. Price, of Michigan, is going to visit his native home among the mountains of Wales. He expects to sail from New York the 7th of June, and will be gone two or three months.

—Some of the friends of Rev. C. C. Phillips, at Pleasant Hill and West Milton, Ohio, surprised their pastor a few days since by presenting to him a very handsome ebony cane with gold head and tip.

—By a mistake we have two discourses on the Sunday-school lesson in this issue of the HERALD. It is quite possible that the mistake is ours. But then, both discourses are good and well worthy of a careful reading.

—W. W. McLane, D. D., who was prosecuted before the Steubenville (Ohio) Presbytery for writing a book in which he rejected the judicial theory of the sufferings and death of Christ, has withdrawn from the Presbyterian Church.

—Many HERALD readers will be glad to know that Rev. J. Whitaker has returned to the principalship of Weaubleau Institute. Let our brethren in Missouri rally to the support of that school, and make it a power for good in that section.

—We had an interesting service at the annual meeting of the church at Frederick on last Sunday. Rev. C. L. Winget, the pastor, baptized two converts on last Saturday afternoon. Some others are to be baptized by him two weeks hence.

—Rev. Dr. J. W. Nobles and his wife, Mrs. Dr. Nobles, of this city, are visiting their daughter, Mrs. Lieutenant M. C. Richards, at the military station at Willetts Point, New York Harbor. They expect to visit friends in Canada before returning to their home.

—Seventeen converts were baptized by Brothers Garoutte and Ullery at Miamiville, Ohio, on Sunday, May 20th. Bro. Garoutte baptized five at Sugar Creek Church, ten miles from this city, on last Sunday. Bro. Coil, who is a student at Antioch College, assisted in the meeting.

—Our information is that the churches and Sunday-schools generally are making extensive preparations for the observance of Children's Day. There appears to be a very earnest disposition to make the festival an occasion long to be remembered. We will send a copy of Gospel Sermons by Christian Ministers (the best book out) as a present to the library of the Sunday-school that sends in the largest collection taken on that day. Who will get it?

—We regret our inability to be present at the meeting of the Iowa State Conference at Le Grand on the 5th of June. We hope that our brethren in Iowa may take hold of the work of completing that school in good earnest, and that success may attend them.

—If brethren could remember that some things might be left unsaid, even when speaking of departed friends, it would greatly relieve the crowded columns of the HERALD. We are always slow to shorten an obituary notice, but we shall be compelled to do so if those who write them can not give expression to their thoughts in fewer words.

—Mrs. Jeannie Thompson is to be ordained to the work of the gospel ministry at Markle, Indiana, on Sunday, June 31. Ordaining committee—Rev. J. P. Watson, Rev. D. W. Jones, Rev. J. J. Markley, Rev. W. D. Samuels, and Rev. D. Hida. Mrs. Thompson has been called to the pastorate of the Christian Church at Beloit, Wisconsin.

—Every man who has the right to a ballot in Ohio, and who esteems the sacredness of his home and the honor of his state, should go to work earnestly for the adoption of the prohibitory amendment to the constitution of Ohio. What has been done in Kansas and Iowa can be done in Ohio, and it will be done if temperance men go to work in earnest.

—The executive committee of the board of trustees of the Christian Publishing Association directed the publishing agent, Rev. C. W. Garoutte, to attend the sessions of the New Jersey Christian Conference on the 25th of May, the New England Christian Convention of the 5th of June, the New York Eastern Conference on the 7th of June, and the New York Central Conference on the 14th of June, if he should find it practicable to do so. The agent found that it was not possible for him to be present at either of the first two meetings named, but he does expect to be present at the latter two.

THE CHURCH OF THE LIVING GOD.

It is evident that our Lord and Savior Jesus Christ founded a church on earth, and it is equally evident that he founded but one church. In this church there are no divisions, sects, or branches, except as each individual soul is himself a branch in the true Vine.

There is but "one body," but "one family," but "one kingdom," but "one church," and that church is "the whole family of God in heaven and in earth."

The terms "visible and invisible church," "church militant and church triumphant," though, perhaps, sometimes convenient, are without authority of scripture, and often misleading.

The church founded by Christ is not any one of the organizations usually called churches; nor is it all of them taken together. It is "the General Assembly and church of the first-born whose names are written in heaven."

A person may be a member of any one, or any number of organizations, and *not* be a member of the church of Christ; or he may belong to the body of Christ, and not belong to any organization whatever. "As many as are led by the spirit of God, they are the sons of God."

Membership in the church of Christ results from spiritual conditions, and not from ecclesiastical relations. It is personal, and is a matter between the Savior himself and the soul that comes to God by him.

The vote of a congregation, the act of a session, the observance of a ceremony, or the conjuring of a priest, may induct a person into a sect or a society; but nothing of that character can elevate him to membership in the church of Christ, nor can it excommunicate him therefrom.

This one church includes the good and the true of all ages, of all nations, of every kindred and tongue and people. It is "the household of God."

ORGANIZATION.

Both Christian worship and Christian work are best promoted "when brethren dwell together in unity." The organization, however, is *prudential* in its character. It is a means, and not an end. It is an *instrumentality* to be used in the interest of Christian work. It is not an institution with formulated creed, changeless forms and ceremonies to which service must be rendered. It is to serve, and not to be served. It is simply the association of Christian people for Christian purposes. Its forms are of but little moment, if it only reaches the good end in view.

A church organization in any particular locality should include all the members of the body of Christ at that place, and should be conformed so nearly to the pattern of the original, in its spirit and fellowship, that it would differ from the church universal only as the part differs from the whole. It should "receive to its fellowship all whom Christ has received" to his love and sympathy. Any organization that makes its terms of fellowship less inclusive than those made by Christ himself, thereby severs its connection with "the head of the body," and becomes a mere human institution. Those who enter into such organization in the spirit of exclusiveness greatly embarrass their relations to Christ. "Publicans and harlots go into the kingdom of heaven before the Pharisees."

GOVERNMENT.

The question of church government gathers all its complications from the unwillingness of men to receive and practice the simple directions of Him "who is head over all things to the church." The entire problem finds a ready solution in the spirit of a single passage: "*One is your* MASTER, *even* CHRIST, *and all ye are* BRETHREN." See, also, Matt. 20: 25–27; Luke 22: 24–27. The government of the church is not episcopal, presbyterian, nor congregational; it is divine. "Who made thee a judge of another man's servant? To his own master he standeth or falleth." Rom. 14: 4. It is neither an autocracy, an aristocracy, nor a democracy; it is a BROTHERHOOD. In this kingdom of heaven each individual soul holds his title directly from the King, and not by way of some priestly or denominational vassal.

The Master has deputized no pope, bishop nor priest, no council, synod nor conference, to exercise authority over his church. "All rule and all authority" are reserved to himself.

FAITH.

The faith of the church of Christ is very distinctly stated in the letter to the Romans (Rom. 10: 8–10): "But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach: that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

This is not the believing of some theory about Christ, but the earnest, affectionate, and confident cleaving of the soul to the great central truth of the gospel—that Jesus is the Christ of God and the Savior of men.

DOCTRINE OR TEACHING.

The doctrine of the church proceeds directly from Him "who taught as one having authority, and not as a scribe." It is not the doctrines formulated by mediæval councils, nor of the creeds promulgated by modern synods. It is no rehash of venerable traditions and silly superstitions. It is the word of spirit and of life. His doctrine of God finds expression at once clear and beautiful, in the phrase, "Our Father which art in heaven." He taught that God reveals himself to the hearts of those that love him, and that he will make his abode with those of a contrite spirit. His doctrine of Messiahship is, that "he proceeded forth and came from God, and that he did not come of himself, but his Father sent him." Coming as the expression of his Father's love, "he was seeking to save that which was lost."

His theory of happiness is that those who realize that they have spiritual wants shall enjoy the reign of spiritual goodness in their own lives; that the pure in heart shall see God; that those who hungered and thirsted after a better life shall most certainly attain that end.

The doctrines of sin, repentance, conversion, forgiveness—each finds beautiful and graphic delineation in his story of the prodigal son. In the teaching of Jesus the at-one-ment is not a formulated dogma; nor is it a judicial fiction, by means of which God's government is relieved from some unfortunate complications. It is the constraining power of his Father's mercy manifested in his own life and death of suffering love, by which the sinner is led to forsake his sins and become reconciled to God. His wording of it is, "I in them, and thou in me; that they also may be one in us."

EVILS OF THE SECT SYSTEM.

That the sects exist in open disregard of the dying prayer of the Savior; that they are the bane of the brotherhood of the children of God; that they are a stone of stumbling and a rock of offense to those that are without,—is so abundantly demonstrated in the unhappy results of our efforts for their conversion, that no other proof need be offered. That they are spending millions of money every year in the most hurtful partisan rivalries, in the maintainance of churches, schools, and ministers at points where they are not needed, is so obviously true that no right thinking man could venture to dispute, and no right feeling man could fail to lament it.

The tendency of the sect is to claim the glory of the Lord for its own, and thus lead its devotees into a most hurtful form of idolatry. It was not so in the beginning; it will not be so in the end. Why should it be so now?

UNITY.

The unity of the church arises from "the unity of the Spirit in the bonds of peace," and not from a oneness of opinion, or a uniformity of custom. Men may not agree in their opinions on theology, or in their views and practices in ordinances, but all good men agree in their love to God and their love to men.

The heresy of the Scriptures is not a mistaken opinion. If it is, then *all men are heretics*. Heresy is factiousness; it is willfulness. The partisan or the sect maker is the heretic against whom the Scriptures caution us. No man who loves God and loves men can ever become a heretic in any proper sense of that word. While men continue to be men they will continue to hold different opinions upon all great questions. Differences of taste and talent, of habits of thought and methods of work, are employed in scripture as an argument in support of the absolute unity of the church. [See I. Cor. chapter 12 and 13.] Christian charity will not only obviate all danger in such cases, but it will also make this variety among the members of the body the chief contributor to our usefulness to each other, to our knowledge of God and duty. The charity of the gospel, however, is not merely an enforced superficial modification of an underlying selfishness; not an insipid goodishness that "condescends" and "tolerates;" but that Christly quality of the truly noble spirit that meets a brother on equal terms—"that esteems others better than ourselves." All attempts to force uniformity of opinion, whether by Pope or creed, whether by ecclesiastical proscription or social ostracism, are but so many evidences of the stupidity and selfishness of those who attempt the usurpation. Besides, at the great judicial day Christ does not represent himself as asking any man what his creed had been. He calls those on the right hand and reminds them of the efforts they have made for the mitigation of the sufferings of good men, and those on the left hand he reminds of how much of such opportunity they have neglected.

It may be safely said that any theory of theology or any interpretation of the Scripture that makes it necessary to reject from our fellowship any one the fruits of whose spirit and whose daily living show that Christ has received him, is an erroneous theory and a mistaken interpretation.

The visible unity of the church can not be accomplished by a consolidation of the sects. If the sect spirit and denominational methods must obtain, it would be better, perhaps, that the sects and denominations should remain also, or even be increased in number; for thus they would be relatively weaker, and hence less dangerous.

Unity is not a thing to be voted into existence by a convention. It is the normal condition of the body of Christ, and would be the *apparent* condition but for the bad fact of the sect usurpation. Remove that, and unity and brotherhood, both normal and free, will follow as naturally as "kindred drops are mingled into one."

"That all may be one; as thou, Father, art in me and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

LETTER TO YOUNG CONVERTS.

SUBJECT—INFLUENCE.

My Young Friends,—This is a world of realities. We are required to deal with things real and not with things imaginary. Life itself is a stern reality. The Christian life is a solemn reality.

I greatly fear we do not realize how serious are the obligations of the Christian. We are here in this very practical world of ours; are surrounded with other beings, much like ourselves, with whom we must daily come into contact. Our lives in no small degree are influenced by theirs, so likewise are their lives influenced by ours.

We who have entered upon the new life should wield a more powerful influence than they who are yet in the ways of sin. We are the salt of the earth. We are like unto the leaven which was hidden in the meal, and our lives should render purer the moral atmosphere around us. The eyes of all are upon us, our every move is scrutinized, and every word and act is noted. Some look upon us with one motive, others with another, but all are desirous of determining whether our religion is genuine—whether it is real. Honest men, both in the church and out of it, look for practical results to follow the profession we have made as proofs of the reality of the religion we profess.

The unconverted may doubt the reality of a mere profession, but he can not gainsay a consistent Christian life. All that the unconverted have to judge us by is our outward life; they can not read the secrets of the heart, but if the life is true they feel assured it proceeds from a pure heart. But a man may regularly attend divine services, while there feelingly speak and fervently pray, but if his daily life does not correspond, if it is not true and upright, that man's religion is vain. "Ye are the light of the world. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

You have entered upon a life in which you can not help wielding an influence either for the weal or woe of those around you. The influence of the unconverted around you may be strong, but yours should be more powerful, and that too upon the side of right.

Decision of character is essential to an effective Christian life. Never put your light under a bushel when the enemies of Christianity are around; for, left in the dark with them or in the deceptive glimmer of their false tapers, you may be led aside from the way of life into the pitfalls of the enemy and overcome.

Sometimes when men wish to descend into a well they first let down a lighted candle; if it goes out they infer the air is impure and will not go down. There are places in which the lamp of Christian grace will burn feebly, and if kept there long enough might become extinguished. In such places the moral atmosphere is impure, and unless you are quite sure that your light is sufficiently strong to burn brightly despite the moral impurities—strong enough to consume or banish them and thus purify the atmosphere—you had better not expose it to the test.

The Christian lamp burns feebly at the card-table, in the billiard-hall, or in the ball-room. There are too many false lights there that burn best in bad air. Young Christian, keep out of bad company.

"Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." Do not court the favor of the world; do not compromise with sin; "come ye out from among them."

I would not have you seclude yourselves from society because it is not up to the standard your Christian sense dictates, but be very guarded in your choice of associates: choose as intimate friends only such as you feel will help you to grow in grace or such as are willing and desirous of having you help them. From one seeking light never obscure yours; "neither cast ye your pearls before swine, lest they trample them under their feet and turn again and rend you." Keep thyself unspotted from the world.

Every true life is a living, powerful sermon, and surely there is no one whom God hath received and blessed but has light enough to enable him to see the true way at least a few steps in advance. Let such take that step and pray for more light. God is ever ready to bestow it.

Our lives may be humble and secluded, but if sweetened by the grace of God, the influence emanating from them will prove a beacon to some poor, benighted soul that may thus be guided into the brighter light of God's love, purified and redeemed.

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

T. W. HOWARD.

THE BIBLICAL INSTITUTE.

Our school year has closed. The meeting of the trustees and the closing exercises are past, and trustees and visitors have made their report to the public. But we who are on the ground, as we look back upon it, wish also to express our gratitude and satisfaction.

We are gratified and grateful that everything passed off so pleasantly; that we had so good a representation from the board of trustees; that the meeting was in all respects so harmonious, hopeful, and cheering; that the public exercises were so good and satisfactory; and that the spirit of devotion and faith was so strongly prevalent in all. We were gratified that the year's work in the school has resulted so well; that so many of the students remained on the ground to the end; and that so many, even of those who have been here three years already, have decided to remain for longer study.

We were pleased that Sister Craig and Ada and Miss Churchill were here, to be our guests at their old home, around which cluster so many associations, both joyous and sad. We are pleased with the monument set up at the grave of our dear Bro. Craig, and at the pleasantness and appropriateness of the ceremonies at the unveiling. I wish for myself to say, in addition to what has been said by the trustees, that I think great credit and thanks are due Bro. Smith, of Westerly, Rhode Island, for furnishing for the sum raised a monument so desirable alike in size, in design, and in completeness of execution.

This pleasant close of our first full year in the school, the cordiality of interest among the students and their general faithfulness in study, and the cordial expressions of satisfaction from those who have done and are doing so much to promote the work of the school, will make this an occasion which will always be pleasantly remembered. And this feeling is increased by the kind words from students who have gone home for their vacation, indicating the home-like feeling entertained for the place. This we desire always to be; and that the love of Christ, and of one another, and for the cause in which we are called to work, may be the bond that binds us.

There is prospect of a good accession next year of students of considerable preparation, who will come for a thorough course of study. We shall be glad to learn of more. We shall be happy to hear from such, or from others who know of such.

Let our brethren throughout the denomination—East, West, North, and South—feel that this is *their school*. Let them work for it, pray for it, and not forget to render it *material aid*.

J. B. WESTON.

WEAUBLEAU INSTITUTE.

The building—which is a two story brick—will undergo a thorough overhauling and remodeling this summer. The roof will be taken off and the walls built higher, new floors put down, the rooms ceiled and repainted both inside and out. The money has already been subscribed to make the repairs. It is the intention of the manager to keep the institute out of debt.

This institute—which is located at Weaubleau, in south-west Missouri—was built by the Christians, and is still under their control. There has been a school kept up continuously for the last ten years. For the first five years it was under the management of the writer. Since then it has been favored with the instructions and management of Prof. Wigfield, Rev. E. Barber, Prof. Winans, Joel Myers, and Dr. Barber.

This school, which, like similar institutions, has enjoyed its bright days and endured its dark ones, has done and is yet doing much good. When this school was started, ten years ago, there was not so much as a post-office at the place. The students went eight miles for their letters. There is now a growing school village, containing three general merchandise stores, one variety store, one drug store, two blacksmith shops, and one good mill. A railroad is expected soon to be built within four miles of the place, if not through it.

I have consented to return and take charge of the school again for the ensuing five years. My object in this communication is to invite Christian families who are coming to Missouri in quest of homes, and who want the privileges of their own church and school, to call and see Weaubleau. Our work there has been done quietly, and has been of a local character. We have neither asked nor received aid from abroad, and we have scarcely been known by the brotherhood; hence the need of this article.

My address after July 15th will be Weaubleau, Hickory County, Missouri.

J. WHITAKER,

Dodge City, Kansas, May 20, 1883.

CHRISTIAN.

This is one of the most suggestive, as it is one of the most appropriate, appellations that has or can be given the avowed followers of Jesus the Christ. It suggests that the Christ-model, the footsteps of Jesus, the mind that was in him, the being his because possessed and dominated by his spirit, is the ideal aim, the fixed purpose of growth of those who profess Christianity and would be known as Christians. It is suggestive of the going on to full growth in the ideal goodness as revealed to us by the all-wise and all-good Father in Christ, our Teacher and Life. It is suggestive of a life fixed and opposed to evil. Peter says (I. Pet. 4: 15, 16): "For let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a meddler in other men's matters: but if any man suffer as a Christian, let him not be ashamed; but let him glorify God in this name."

King Agrippa was so favorably impressed with the ideal purpose and life of the Christian that he could but answer (Acts 26: 28, 29): "Paul, with but little persuasion thou wouldst fain make me a Christian." And Paul said: "I would to God that whether with little or with much, not thou only, but also all that hear me this day might become such as I am, except these bonds." Concerning which I may say that had Paul considered the appellation as objectionable as a fitting name by which to designate Christ's followers, or that it was a name of derision and stigma, as is sometimes said, it would have been the fitting time to have excepted the name of derision (the heathen nick-name, some would have it), as it was to except "the bonds of imprisonment." The fact that "they suffered as Christians" is suggestive proof that the name denoted their leader to be Christ; their doctrine, Christianity.

This of all others is the one thing to be kept at the front. Among Christians, Christ is the head, Christianity the rule. The name Christian so points and so characterizes the one professing to be such. The word Christ signifies "anointed," and believers are denominated "anointed ones" or Christians. Evidently "the anointing," or the being possessed of the Christ's anointing—his spirit and life—is the important point. The name Christian, pointing to this fact, power and life, though possibly secondary, is not to be overlooked.

Certainly one should not only be in name, but in fact, practice, and life, a Christian. Will the old saying, "It is a poor rule that will not work back as well as forth," apply here—*e. g.*, one should not only in life, practice, and fact, be a Christian, but in *name* as well? If not, why not? Luke tells us, "The disciples were called Christians first at Antioch." And scholarly authority says "by divine appointment," rendering the passage thus: "And the disciples were called Christians, by divine appointment, first at Antioch."

We conclude, therefore, that the name Christian points to the following:

1. Christ, the Leader, Teacher, and Guide.
2. Christ-likeness, the life and ultimate of such.
3. The disciples so-called in apostolic times.
4. That both Peter and Paul not only were Christian, but avowed and indorsed the name.

And, lastly, it is the duty and privilege of a Christian to follow, learn, and be led by Jesus the Christ; that into his heart must flow the spirit-life of Christ, and be exemplified in his life; in aim, name, and practice, be Christian.

SAMUEL LONG.

Versailles, Ohio.

IS THE RESURRECTION POSSIBLE?

When the Christian speaks of his hope of resurrection the skeptic sneeringly asks, What body is going to rise? Do you not know that there is continual change going on in our bodies—old particles being constantly thrown off and their place being supplied by new material? That in this way the old body is torn down and a new one built in in its place in an average period of, say seven years—*i. e.*, of all the material that composed my body seven years ago there is not one particle of it left to-day? And if I should live another seven years the body which you now see will in like manner have disappeared and another new one will have taken its place. Hence the man who has lived his three-score and ten years has had, from birth to death, ten different bodies. Now which of these is going to come up at the resurrection?

In the first place I would answer, If the Bible is only a human production how did it occur that Paul was able to anticipate this very objection by some hundreds of years, and long before the scientist knew that man ever had more than one body? He speaks of it as a question that would be asked—"But some men *will say*, How are the dead raised up and with what body do they come?" He speaks of it, not as a question that was then asked, but one that would be raised in the future. The objector unconsciously vindicates Paul's claim to inspiration.

In the second place, through all these changes we retain our identity, and carry the same features and physical peculiarities through them all. More than forty years ago I received a severe cut in my left hand. By this time I have had six different bodies since then, but all of them have borne the mark of that wound. It will go with me to the grave, whether death come sooner or later. If by the ordinary laws of our being God can preserve our identity through so many changes and mark the dying centenarian with the features he bore in infancy, can he not carry the same process one step farther and bring us up from the grave in our own proper person? Nothing could more easily prove the reasonableness of the resurrection than this scientific argument that is used to disprove it.

Third. The objector does not act up to his theory—he does not recognize its force in this life. Why should he expect others to recognize it in the life to come? A young man left his home to fight the battles of life. In a distant city he struggled and toiled and studied for half a century. Success crowned his efforts. A comfortable home was his; the wife of his youth remained to bless his declining years, while his sons and daughters had left the parental roof for homes of their own. Meanwhile time had made sad havoc at the old homestead; the father had long since gone to his final rest; one by one brothers and sisters passed away. By a miracle of mercy the aged mother still lingered, an inmate of the home of the one remaining brother. But one day there came a despatch from his mother—'I am coming to see you. Meet me at the train at five o'clock." Now what did this son do? Did he sit down and begin to philosophize? Did he say: Fifty years! Let me see; mother has had seven different bodies in that time and I have had as many. It is not mother that is coming, but some other woman, seven times removed from her. I am not myself, but some other man. It can't be that the tie that bound mother and son together fifty years ago can have any influence over the old man and the older woman who shall meet to-day, who never saw each other, and who can not have anything in common! Did he talk this way? No. With a glad cry he shouted, Mother! Thank God, mother is coming! And away to the depot he hastened, an hour before the time, with the step of youth, a glad light in his eye, and in his joy forgetting that he was growing old. How slowly the time seemed to pass! How impatiently he looked and listened for the coming train, and when at last it came steaming in, how eagerly he watched the crowd of passengers as they came down the steps, seeking for one loved form and caring for no other. And when at last mother and son were locked in each other's arms all else was forgotten—the fifty years were as a dream. It was the mother and her darling boy. Philosophy was given to the winds. They were to each other as they had been in the years long passed.

Thank God, so shall it be on the other shore! When we meet the loved ones that await us there the sorrows of time shall be forgotten, and happy in each other's love we shall live and reign with Christ forever.

T. ADDINGTON.

BROOKLYN BRIDGE.

This wonderful structure and grandest effort of engineering skill in bridge building the world ever saw, was opened to the public Thursday, May 24th, with appropriate ceremonies. The spirited young mayor of our sister city determined that, so far as Brooklyn was concerned, it should be a red-letter day. He issued his proclamation to have the city dressed in bunting, illuminations at night, and fire-works to be set off from the great bridge itself. May 18th I enjoyed the pleasure, for the first time, of walking across from the New York approach at Chatham Street to the terminus in Brooklyn at Sand Street. The entire distance is 5,989 feet, or nearly a mile and a quarter. The view of the two great cities and the East River beneath one's feet as he stands on the center of the bridge one hundred and nineteen feet above high-water mark, with Governor's and Bedloe's islands in the distance and still further Staten Island and the Jersey shore, forms a panorama that needs to be enjoyed to take in its full force.

Many of the readers of this article, by reason of the great distance they live from the metropolis, will probably never enjoy the opportunity that I had yesterday; it is for their benefit that I shall try to present some facts connected with the history of this gigantic undertaking. The engineer, John A. Robling, began the great work January 3, 1870. He did not live to see it finished, but his mantle fell upon the shoulders of a worthy son, Washington Robling, who lost his health in constructing the work. The name of Robling will pass into history as engineers of the highest fame. They were ably assisted by Engineer Martin in the construction of the work. The feature that most deeply impressed me is the size and strength of each of the four great cables that sustain the bridge; each one contains 5,296 parallel (not twisted) galvanized steel, oil-coated wires closely wrapped to a solid cylinder fifteen and three fourths inches in diameter, or nearly four feet in circumference; each wire is so adjusted that it has to bear its equal share of the strain which its other 5,295 fellows in the cable have to endure. The united strength of these No. 8 wires is 12,200 tons for each cable, or nearly 50,000 tons for the whole structure. The bridge is eighty-five feet in width; it provides two carriage ways, one on each side, two railway tracks, and a center promenade for foot-passengers. The cables are anchored to bed-plates each weighing twenty-three tons, and on the top of these plates there is solid masonry 129 by 119 feet at the base and eighty-nine feet high; thus it will be seen that the cables are securely anchored. *On this feature depends the safety of the bridge.* The river span, which has a curve in the center of fifteen feet, is 1,595 feet and six inches in length. The opening ceremonies on Thursday, May 24th, were on a scale of magnitude and grandeur. The President of the United States and the Governor of New York were among the officials present. Rev. Richard S. Storrs was one of the orators. A ripple of disapproval came from our Irish adopted citizens solely because, without design at all, the day fixed for the opening exercises happened to be Queen Victoria's birthday, which our Canadian neighbors always celebrate with the utmost loyalty and affection.

J. E. BRUSH.

New York, May 19, 1883.

MY EASTERN TRIP.

Dear Editor,—I have just returned from Ohio after an absence from home of forty-five days, having left March 26th and arrived at home May 9th. I visited friends at Fairfield, Mich., and found the church, as reported, doing well under the care and labors of Sister Garwood. She is much beloved for her work's sake.

Then Bro. John Odell took me, in his carriage, a ride of five miles to my son's, where we had a joyful meeting after being separated for over four years. I found his family well.

Then I took the cars for Bellevue, Ohio, to visit the family of our lamented Elder Z. S. Vail, and found the widow and her family walking in the house of the Lord blameless.

Here I met Elder Gilbert for the first time, and spoke twice for his congregation in the York Chapel. It was a solemn service to me, as my last visit at this church was four years ago last August, when I officiated at the burial of Elder Vail. Now a beautiful monument adorns his tomb, erected by his widow.

Bro. Gilbert and his family are doing all they can for the cause here. I attended their prayer-meeting and witnessed a good degree of spiritual life among the members. They are intending to build a larger house for worship the coming season. Sister Fox has removed to the city of Clyde, but still does her part in supporting the pastor. I had a good visit at her house; also, in company with other friends, I visited Elder Campbell and the church at East Norwalk. Bro. McKee is pastor here. He was preaching when we entered the church, but I was called upon to take part in the work. This also was a church of Elder Vail's charge for many years. I met Bro. Arnold here also. These brethren are well spoken of.

After meeting we had a wedding at Elder Campbell's, and I was permitted to take part in the matter, after which we went to the house of the bride's parents and shared in a good dinner; so after this widow Vail will

bear another name not quite so conspicuous as her former name.

After enjoying the visit and hospitality of Father Deming's family, we returned to Bellevue. Then I met with the Richfield Church at its anniversary meeting, and spoke for Bro. Heston three times. Elder Post was present, but not able to preach. He organized this church many years ago. His sister, the widow of Bro. Pliny Lathrop, with other friends, were with us. I was pastor of this church years ago, and it was a happy meeting for us all. Bro. Charles Ford, O. Sprague and wife, Levi Haroun, W. Patten, and others of the charter members were present—all tried and true friends to the Master's cause. It was hard to part.

Bro. Sprague kindly took his horse and carriage and went with me to re-visit my son, a ride of thirty miles; then took me to Sylvania to visit Sister Emily Baker's family. She and her husband always make a minister feel at home with them. I had a good visit here.

There was a notice in the HERALD of Elder Heston having his house robbed of many valuable things, but he followed up the thief with the officers, until they caught him and obtained a part of the goods, and lodged the criminal safely in jail in the city of Toledo, and in due time, no doubt, will leave him to pay the penalty of the law in the state prison. The friends made a donation to try in part to make up the loss of goods to Bro. Heston, but I could not tarry to see the results of it. Bro. Heston is beloved by all the community as far as I learned.

But the saddest part of my visit was a lone walk I took in the silent graveyard. Some fifteen of my old acquaintances have passed away since I was their pastor, but here they sleep to await the coming of Christ and the gathering of all the saints at the resurrection of the just. To that end let us wait and work patiently until our work is done. I could not use time in this visit to call upon all my friends. I hope they will excuse me, but I shall ever pray the Lord to bless them all. The good friends aided me in my expenses, for which they have my thanks.

As a whole I had a very happy visit, and nothing met me in the way to mar my peace, but the Lord kept me in the way and all my house, and on my return I found all well. And as I left my appointments with Elders S. T. Coate and P. Bashong, I will again enter upon my work here in Kansas for the present, having four congregations under my care, which require much work. But lest I make this letter too long I will add but little more.

I want to remind the friends that we are struggling in this new state to build up our Master's cause, and there are many places for us to work, and may not we do much good by flying to the relief of those who need help; those who are exerting every nerve to hold the ground, and can not bear the thought of deserting the work? Dear friends, your aid is needed in Kansas, but we do with full hearts thank all of the dear children who, through their dimes sent to Bro. Watson, are helping in the good work. Who will come to Kansas and help carry forward the good work? We need ministers and money. WM. K. STAMP.

Nelson, Kan., May 11, 1883.

OBITUARY.

Sister Mary Jane Atchison, wife of Elder James Atchison, died April 30, 1883, aged 69 years. Sister Atchison was to all appearance as well as usual on the morning of the 30th; she called on several neighbors, and was very cheerful (was getting ready to clean house). About 10 o'clock A. M. some of the neighbors called; not seeing the sister, they went in, and hearing a noise in a bedroom, went in there. She was lying on the bed in an unconscious condition. She lived about three hours after they found her. Elder Atchison was not at home, but arrived before Sister Atchison crossed the mystic river. She was an exemplary Christian in her daily walk. Having no children of her own, she was "mother" to several orphan children, her Christian heart going out in sympathy for them, and heeding the admonition, "Having brought up children." Surely they can rise up and call her blessed.

Sister Atchison joined the Christian Church in her youth, and was a consistent member till death. The Eel River Christian Church mourns her loss, and we, the Committee on Condolence, beg leave to offer the following preamble and resolutions:

"WHEREAS, It has pleased our heavenly Father to remove by death our beloved sister; therefore,

"*Resolved*, That in the death of sister Atchison the church has lost one of its brightest members, the community a good citizen, and Bro. Atchison a kind and loving wife; and we pray the Father of mercies to fill the vacancy with his love and Spirit.

"*Resolved*, That we extend to Bro. Atchison our heart felt sympathy in this his great sorrow, and point him to that One who is too wise to err, hoping and praying that he will find comfort in the promises of the gospel he has so long preached. Jesus says, 'My grace is sufficient for thee;' 'As thy day, thy strength will be.'

"*Resolved*, That we heed the call, be it sooner or later, and have our house set in order, for we know not when the Son of man cometh.

"*Resolved*, That a copy of the above be sent the HERALD and the county papers for publication.

"AMANDA MESSIMORE,
"SUSAN WALGAMUTH,
Sidney, Ind. "Committee."
(*Indicator* please copy.)

CONFERENCE MINUTES.

District Quarterly of the Richland Union.

The Southwest District of the Richland Union Christian Conference met in its second quarterly session with the Excelsior Christian Church April 28, 1883.

The house was called to order by J M Keepers. H L Puckett was chosen district president for the remainder of this conference year, J M Keepers secretary, and J W Garner treasurer.

The minutes of the first quarterly session were read and approved.

Committees were appointed on periodicals and Sunday-schools, and on location of quarterly conference.

Adjourned till 2 p. m.

AFTERNOON SESSION.

Opened with singing, prayer, etc.

Report on Location of Quarterly Conference.

We, your Committee on Location of Quarterly Conference, recommend that the third quarterly of the Southwest District of the Richland Union Christian Conference be held with the Richwood Union Christian Church, Richland County, Wisconsin, commencing on Friday evening before the fifth Sunday in July, 1883.

J. W. Garner, Committee.

Report adopted and committee discharged.

Report on Periodicals and Sunday schools.

We, your Committee on Periodicals and Sunday schools, recommend and urge the churches in this district to patronize our own production of religious literature for religious reading and Sunday-school helps, published at Dayton, Ohio, and Kokomo, Ind.

J. B. Puckett, Committee.

Report adopted and committee discharged.

The churches all reported a growing interest and doing well but Antioch. Some measures were arranged to help Antioch, and report at the next quarterly.

The president addressed the meeting giving some good counsel, and urging greater zeal for the cause of Zion in this district. His counsel was felt, and approved by a hearty vote of thanks.

A vote of thanks was tendered the community for their zeal and hospitality.

Voted that the secretary abridge the minutes of this conference and send them to the Herald of Gospel Liberty and Christian Indicator for publication.

Adjourned, to meet as per report of committee.

J. M. KEEPER, Sec'y.

REMARKS.—A pleasant and profitable time was enjoyed by all. J. B. and H. L. Puckett did the principal part in preaching, showing themselves workmen that needeth not be ashamed. The power of God was felt, and some lasting impressions were made, we trust, that will be to the saving of souls and to the glory of God. But, alas! such seasons on earth have an end, and we part to remember each other in prayers, hoping to meet in heaven. J. M. K.

MARRIAGES.

BONE—BERGER—Married, at the residence of Mrs. Berger, in Knox County, Ohio, by Rev. A. Dunlap, Mr. John H. Bone and Miss Libbie Berger.

LUTZ—SCULL—Married, in Moscow, Pa., May 16, 1883, by B. F. Summerbell, Mr. Michael L. Lutz, of Yostville, and Miss Maggie R. Scull, of Moscow.

OBITUARIES.

LOVELIN—Mrs. Malissa Lovelin, aged 63 years, died at Madisonville, Pa., February 26, 1883. She had for many years been a Christian and a member of the Methodist Church. Sermon by the writer. M. W BORTHWICK.

ANDERSON—Died, March 31, 1883, near Moscow, Pa., Mrs. Catherine Anderson, aged 66 years. She was a great sufferer for months, but patiently endured unto the end, having hope of the life to come. She had been for many years a member of the Providence (Pa.) Disciple Church. Funeral services at Dunmore, Pa., April 2d, conducted by M. W. BORTHWICK.

RULAND—Mrs. Anna Ax Ruland died very suddenly May 17, 1883, aged 29 years, 5 months, and 14 days. She was married to Edwin J. Ruland September 3, 1882. She united with the Baptist Church several years ago. She leaves a little daughter, four years old, by a former marriage. Funeral preached at their residence in Pimtown, near West Liberty, Ohio, May 19th, by the writer. Text, Matt. 24: 44. C. T. EMMONS.

ORR—Hettie E. Orr died May 9, 1883, near Hollisterville, Pa., aged 20 years. She was a young lady of promise, and bid as fair for long life as any; but, alas! six short weeks of sickness, and she passed to that country where consumption is not known, and where she could see the face of the dearest object she knew on earth or in heaven. She gave her heart to God during our meeting last winter. In her last days her thoughts and sayings were all about Christ. When she could converse no longer, she requested her mother to tell her young friends "what you think I would tell them." She died a very triumphant death. Funeral services at Hollisterville May 11th, conducted by M. W. Borthwick, assisted by Rev. A. E. Eastman (Baptist clergyman). B.

HAMILTON—Died, May 14, 1883, in North Harpersfield, Delaware County N. Y., Rollin Hamilton, aged 37 years and 10 months. Bro. Hamilton was the stay and pillar of the Christian Church at that place. He was the family priest in the home—a kind husband, a loving father; in the community, "a living epistle, known and read of all men." To know him was to love him, and see the beauty of holiness in his life. He has gone to meet his father, Bro. Hiram Hamilton, who went to his reward on the 11th day of March, 1883. He leaves a widowed mother, one sister, his beloved companion, and three children, to mourn their loss. And truly it can be said, a prince in Israel and a good man has fallen, and the whole community have suffered loss. And, thanks be to God, he lives yet—"though dead, he yet speaketh," His influence goes on; his works follow him. Goodness perpetuates itself.

"We know he is there—that he joins in the song
Which swelleth and rolleth its glad notes along
Through the home of God; we know that untold
Is the joy of the saint in the city of gold."

Sermon by the writer in the presence of a vast and sorrowing audience, from Rev. 14: 13. W. H. HUMPHREY.

BOILES—Harriet Boiles, daughter of Daniel and Elenor Boiles, died at her home in Ashton, Illinois, May 12, 1883, aged 20 years. In early life she united with the Christian Church at Lafayette, of which she remained a member until the time of her death. During several years preceding her death she endured much bodily affliction, and was under medical treatment most of the time. The trials of these years of sickness were borne with a courage and cheerfulness of disposition rarely found in one so young. As death drew on, and she was told that the time of her departure had come, she expressed herself as not afraid to go. She believed that when the body sinks in death, the soul lives in the glory of immortal life. Her main regret seemed to be the separation from the ones she loved, who had so tenderly cared for her. But "her sun has gone down while yet it was day," and she has passed to that realm where "the weary are at rest." On Sabbath afternoon her remains, followed by a large number of relatives and friends, were taken to the Christian Church at Lafayette, where funeral services were held. Despite the incessant rain storm, a congregation much beyond the seating capacity of the church came to pay her their tribute of respect. After the service, when these sorrowing ones had taken their sad farewell, we laid her away in the church-yard, near the scenes of her childhood. May God comfort the bereaved and fix their hearts on Him. ALBERT L. SARCHET.

DEXTER—Died, at his residence in Newport, Maine, Thomas F. Dexter, aged 68 years and 2 months. Bro. Dexter was born in the town of Albion, Maine. When 18 years of age he experienced religion, and was baptized by Rev. Mr. Sheppard (Christian minister). From Albion, with his parents, he moved to Corinth where he lived until the necessities of life and a desire to be a man among men compelled him to go out to earn his own fortune. Deciding upon a trade, he entered a carriage shop in Newport Village; learned the trade; bought out the proprietor, and identified himself with the business men of the town. When the Christian Church was organized in Newport Bro. Dexter identified himself with it. For 46 years he has done business in the same locality, and no better recommendation was required than to know that a carriage was built under his supervision. No deserving charity was ever passed coolly by. He was not only a willing listener to the honest appeals of the poor, but a cheerful helper in every time of need. He was a member of Meridian Splendor Lodge F. and A. M., and a zealous laborer in the temperance cause. To know him was to honor and respect him. In all the paths of life he has left an impression for good that years will not efface, and "though dead, he yet speaketh." He has taken the Herald of Gospel Liberty over 40 years. His home has been a home for the pilgrim. Many of our ministers will be saddened to hear of Bro. Dexter's death; such as Bros. Manter, Eaton, Jones, Wade, Drew—we could name them by scores. When a minister was deficient in his pay, Bro. Dexter's hand went deep in his pocket, and the bill was paid, let it be more or less. The question has been asked, What will the Newport Church do? A model Christian is gone, and a kind and affectionate husband and indulgent father, tenderly loving his own with affection not to be misunderstood. For a number of years he has been closely connected with the Maine Eastern Christian Conference, his interest being deeply wrapped in its welfare. His decision in important matters has oft been sought for and respected. How uncertain is life! Bro. Dexter, in the morning, remarked to his wife how well he felt. He went to his shop, but before night he was taken with chills. His disease was congestive fever, the premonishing symptoms of which were violent chills four days before he died. Newport has sustained a loss that years can not efface. Bro. and Sister Dexter have been married over 40 years. Four children were born to them, but one of whom remains, with the widowed mother, to mourn his loss. Truly, Sister Dexter has the prayers of all Christians in these her hours of bereavement. Funeral services at his late residence on Elm Street, Wednesday, May 2, 1883, at 1 o'clock p. m., conducted by Rev. N. Stackpole. Text II. Tim. 4: 7.

C. M. JEWETT.

Young, middle-aged, or old men, suffering from nervous debility and kindred weaknesses, should send two stamps for large treatise, giving successful treatment. WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N Y

Mrs. John Carey, of Butler Station, Ky., while walking in her sleep threw into the fire a handkerchief in which $700 in paper money was wrapped.

Dr. R. V. Pierce, Buffalo, N. Y: *Dear Sir*—I have advised many ladies to try your "Favorite Prescription" and never see it fail to do more than you advertise.

Yours truly, MRS. A. M. RANKIN.
141 Bates Street, Indianapolis, Ind.

There are 5 777 different editions of the Bible in the public library at Stuttgart, Germany, and they are printed in more than 100 different languages.

Remarkable for overcoming diseases caused by impure water, decaying vegetation, etc., is Brown's Iron Bitters.

IN MEMORY.

I am reminded of Christ's tribute to the woman that anointed him as I make a brief record and write a few words of deserved praise.

Rev. Henry A. Reynolds died at Brushton, New York, April 7th. He was born at Pembroke, Maine, twenty-six years ago. When ten years old his father died. Four years later his mother was called from earth also. From her was a consumptive tendency. An aunt kindly furnished a home. At twenty Bro. Reynolds professed Christ in the M. E. Church at Newburyport, Massachusetts, and was sprinkled. He soon desired immersion, and that veteran of the cross, Father Pike, led him into the water and also received him as a member of our Newburyport Church. "Christ as head, Christian as name, Bible as creed, fellowship as broad as Christ's," were truths that charmed him at once, and he longed to help in proclaiming them. David Clark's attention was called to him by Rev. Mrs. Gustin, and provision made for a course at the Biblical School. A student life of three months brought on a hemorrhage. After a rest of several months Bro. Reynolds entered the Bangor (Maine) Theological School. Experience had taught care in application, but he creditably passed nearly through the junior year. May 6, 1879, his ordination occurred at Newburyport. J. A. Goss preached; D. P. Pike gave the charge. Four other ministers participated, and the late venerable Elder Swett pronounced the examination the most satisfactory he had ever witnessed. A pastorate of ten months at Brushton, New York; one of a few months at Burnt Hills, New York; one of nine months at the Free-will Baptist Church, Dickinson Center, New York, comprise his ministerial work, except occasional preaching. Twenty-two conversions were reported at Brushton. Bro. Reynolds labored under the terrible disadvantages of ill-health and lack of thorough educational drill, but he was possessed of more than ordinary natural ability and had a pleasant style of delivery. His words were well chosen and his discourses a surprise to those acquainted with his limited literary attainments.

He was my friend. I loved him as a brother. I knew of his heart yearnings to do Christian work. His record may not be brilliant as the world counts brilliancy, but "he did what he could." Who could do more? If he did not master the schools and force the world to place his name upon the scroll of fame, he did live up to his opportunities, and that secures the "well done" from the Master. Doubling two talents brought as much as doubling five. The poor widow cast in the most. Ten cities were given instead of five because both had the same amount of capital with which to commence.

The name of Henry A. Reynolds belongs on the list of faithful Christian ministers. Rev. H. W. Pierce preached the funeral sermon. Elders Sayles and Sowerby assisted. May the good Father abundantly comfort the widow in her sorrow.

G. E. MERRILL.

Havana, N. Y.

ENTERED INTO REST.

Mother Morris (for such she was familiarly called), who died recently at the residence of her daughter in Lafayette, N. J., was one of the most hopeful and faithful members of the Baleville Christian Church. Crowned with nearly a century of years, she was still active in Christian work. For many years she has been

"Only waiting till the shadows
Were a little longer grown."

But while she was looking for the Master's coming, she did not wait with folded hands, as though her work was all done. While waiting patiently for the call, "Come up higher," she was helpful, watchful, and prayerful. Even with her advanced age she would walk to the place of worship and listen thoughtfully to the blessed Word. Coming always from her bower of prayer, she was always fed, whatever the subject of discourse. I used often to tell her that if others would come and listen in the same spirit the pastor would never be thought to preach poor sermons, the prayers of his people being his best notes. Have never met her equal in that respect. What an inspiration to the pastor was that dear old face, the shadow of which we brought away with us, and is admired by all who see it! And how her words of cheer and prayer of faith gladdened our hearts during our nine years' stay with that people! She never seemed to pass through a cloud, her life was so full of brightness and hope. How many weak and wavering ones has she aided and strengthened in their Christian journey by her own blessed words and life of devoted trust! She had been bereft of near and dear ones, but her faith never faltered; and in bereavements, as in her joys, she recognized the hand of love, and was content. She carried with her everywhere a bright hope of heaven—the blessed assurance of the immortal life. She "fought a good fight;" she "kept the faith." Her last words were, "Come, blessed Jesus—come now!" Her granddaughter writes: "She is a grandma of most blessed memory to me, and I am sure I can never forget her wise counsels until reason be dethroned."

"Precious in the sight of the Lord is the death of his saints." These dear sainted mothers of ours are precious in life, in death, and in blessed memory. When the last cape had been rounded and the long voyage ended, as she anchored safely in the peaceful harbor, and entered through the beautiful golden gate, methinks, as she received her enduring reward,—the "crown of life,"—she heard a sweet, loving voice saying to her, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord."

GEORGE R. SEARLES.

Children's Mission.

CHILDREN'S PLEDGE.

"We herewith give our dime toward the support of Christian missionaries, to work upon the borders."

BIRTHDAY PLEDGE.

"I hereby pledge one dime, or more, as a birthday gift to ward the support of the Children's Missionaries."

THE FOREIGN MISSION PLEDGE.

"I consent to be a local foreign mis ion secretary, and agree, once each year, to canvass my society for contributions to its treasury."

Will each conference see that a collection is taken for the Mission?

We shall hope for a good list of local Foreign Mission secretaries very soon. Will not our sisters especially read the last pledge bearing on this department of work? If we can get matters started, as we easily can, at our next general convention we can organize a Foreign Mission Department and give some lady the secretaryship of it. The sisters of the Christian Church have no special department of work, while in nearly all other bodies they are both very active and very efficient. Their moral activity is proverbial, and their moral efficiency has had ample demonstration. Our next convention will certainly consent to organize a Foreign Mission Department under the secretaryship of an efficient lady.

If our sisters, in one or two hundred churches, will bestir themselves, even moderately, as suggested by the pledge directed to them, we will make a grand exhibit in the Foreign Department at the quadrennial of 1886. Let us arise in the might of enthusiastic devotion.

We urge the children to answer the questions of their

QUESTION DRAWER.

4. Where were the bones of Joseph buried?
5. How much older was Jacob at his death than Joshua?
6. Where is the *stone* spoken of as hearing the words of the Lord?

Answer whoever will, but with the answer send at least a dime letter. We hope to make this an interesting department of our column. Send any questions you please.

OUR LETTER BOX.

Mr. W.—I inclose three dimes for the Mission, one each from Aunt Lizzie, Aunt Clara, and myself. We hope they may do some good. Papa has taken the HERALD for twenty-one years and we could not do without it. We love to read the letters, and can hardly wait until the paper comes. We are glad the missionaries succeed so well otherwheres. In this state there is a great work to do.

JESSIE A. KINGSWORTH.

Pleasant Unity, Pa.

Jessie has become one of our best Pennsylvania workers, and we hope she will remain in the field as long as there needs to be Mission-work done in any state. Those who have learned how are just the ones to carry forward the work.

We thank her very much, and wish her many blessings from the Lord. We can not love our church papers too well. That they are longed for is a sign of heart interest in our church work.

Mr. W.—I wish herewith to donate one hundred copies of my sermon on "Peter's Keys" to the freedmen, and I also inclose forty-five cents for the Mission-work of the children. HUGH BEARDSHEAR.

Ponca, Nebraska.

We have been much interested in reading the sermon of Brother Beardshear, and we find some excellent points made in it. Its general circulation would be of value. May the freedmen enjoy it. The donation is characteristic of Brother Beardshear. His hand is ever open and ever full of offerings of love and good will. May he himself never know want.

Mr. W.—Inclosed find two dollars and ten cents, the contribution of the "Student's Christian League" of Starkey Seminary. We will try and remember you again on Children's Day. You have our best wishes and earnest prayers for the success of the glorious work of the Mission.

CHAS. C. CHADWICK.

Eddytown, N. Y.

May this practical expression of charity have the reward it deserves. Students have many ways for their limited means, and yet that they should consecrate a little thereof to the Lord's work is not only reasonable but most commendable. Systematic charity is the one lesson to learn in the way of benevolence and moral works. Almost nothing, morally, is accomplished without money, and yet the least outlay, well directed, will yield surprising results. May the Christian League have abundant blessings from that Divine hand which holds and directs all bounty.

Mr. W.—I send you two dollars and twenty six cents for the Children's Mission, a collection raised by George E. Carter and W. R. Bennett from C. B. Stein, Mary Byron, G. E. and W. A. Carter, J. B. and J. N. Carter, J. P. and M. A. Carter, Carrie Carter, A. J. South, James Thomas, Wm. and Martha Hubble, baby Wessie Hubble, J. D. Wiggins, W. T. and M. E. Bennett, Maggie and Austin Bennett, Phœbe Wilson, Sallie Miers, and George Travis.

We are still striving to sustain the Christian cause here with much to discourage, but with God's help and personal faithfulness we feel that we will succeed.

W. T. BENNETT.

Carmi, Illinois.

Thanks for the good work so well and kindly done. Many have had a chance to enlist their sympathies and invest their mites in a work of the Lord. It is good to have the heart called out in a moral direction and to have the sympathies stirred toward good works. And then beside being helped themselves, as every man truly is who engages in a moral work for Christ and humanity, a good work is encouraged and the workmen are cheered. We hope for happy results under Bro. Cunningham's labors at Carmi.

Mr. W.—Inclosed please find seven dollars, five for the Franklinton School and two for the Mission.

MARY A. BUCKLEY.

Montoursville, Pa.

An open, generous hand, moved by a consecrated heart, Heaven bring rich returns from the gift, and may our sister find the harvest of her sowings in heavenly reapings. The much our sister has so often done has greatly cheered the workmen and enlarged the work. Such charities will not go unrewarded, nor will they come to naught. The seed is in God's furrow; he will watch and water it. It is blessed to do good.

J. P. WATSON.

Troy, Ohio, May 15, 1883.

BOOK NOTICES.

Periodicals.

The June *Wide Awake*, opening the seventeenth volume of the magazine, shows a dainty frontispiece by E. H. Garrett, illustrating a poem as dainty, "A Belated Little Maid," by Mary E. Wilkins; this same graceful writer, further on, accompanies a beautiful decorative plaque by G. F. Barnes, with beautiful verse. There are two excellent stories: "Bobette," by Mary M. Edmunds, a daughter of Senator Edmunds, and "Kitty's Birthday," by Sarah Orne Jewett; the picturesque realism of Miss Jewett's style is as effective in a child's story as in her *Atlantic Monthly* work. Both stories are well illustrated by W. L. Taylor and Miss McDermott. Two notable poems also appear, "Midsummer Words," by Mrs. A. D. T. Whitney, and "Two Hunters," by Mrs. S. M. B. Piatt, each admirably illustrated, the one by Hassam, the other by Walter Shirlaw. There are other good pieces of verse, daintily humorous, in the number: "Corinne's Musicale," by Margaret Sidney, "A New Letter in the Alphabet," by G. Kettlewell, each with its picture, "Gracie's Pin," by Bessie Chandler, and "An Old Proverb," by M. E. B. The serials are delightful—"Cacique John," the Yucatan story by Fred A. Ober, the well-known Central American traveler, and "On Indiana Roads," by Mrs. Catherwood—while everybody will enjoy the fourth act of Mr. Talbot's White Mountain Comedy, "More Than They Bargained For," to say nothing of the graphic picture serial, "Through Spain on Donkey-Back." These are but half the riches of the number, however; there is a merry John Spicer lecture on "Riding," by Mrs. A. M. Diaz, and there is the first of Bright Eyes' (Mrs. Tibbles) "Omaha Legends and Tent Stories," and there is a French dialogue for little girls with dainty action and music, by Sophie Chester Johns, and there is Marion Harland's "Cookery for Beginners," and there is "Tangles," and music, and Miss Harris' "Little Biography" of George McDonald, and Mrs. Treat's microscope paper, and Prof. Sargent's paper on "Boating and Rowing," and The Next Neighbor's Housekeeping Talk with Anna Maria about chamber-work, and—well, there are other things still.

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Publisher's Department.

C. W. GAROUTTE, Publishing Agent.

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35	2 40	3 20	4 00	4 75	9 45
40	2 75	3 60	4 50	5 40	10 80
45	3 10	4 20	5 20	6 10	12 15
50	3 40	4 50	5 60	6 65	13 25
55	3 65	4 90	6 10	7 30	14 60
60	4 00	5 30	6 60	8 00	15 90
65	4 25	5 80	7 25	8 65	17 25
70	4 65	6 20	7 75	9 30	18 55
75	5 00	6 70	8 35	9 95	19 90
80	5 30	7 10	8 90	10 60	21 20
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95	6 30	8 40	10 50	12 60	25 00
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Sample copies of the Herald or Sunday-school literature sent on application.

Wherever ministers present the claims of the Herald, from there we get subscribers.

We could fill columns with letters of approval of the Herald of Gospel Liberty. Well, it is worthy of approval and patronage.

Every member of the Christian Church is responsible for the success or failure of our Publishing House.

What the People Say.

All Herald subscribers whom I meet speak well of the paper. "It was never better than now," is the verdict. H. M. EATON.

Walpole, N. H.

I have not missed a year and rarely a number of the Herald since 1843, and would not like to miss any now. JAS. MCHENCH.

Welcome, Minn.

Bro. Coan,—I write to show you my sympathy and love for you in the great work in which you are engaged, and long may you continue editor of the old Herald of Gospel Liberty is the prayer of your brother in Christ, J. A. GOSS.

Portsmouth, N. H.

We like the Herald ever so much. We would express our sincere thanks to Sister Wilson for sending us the Herald of Gospel Liberty the two past years. May God bless her in her good work.

A. W. AND P. COIL.

Macksville, Kansas.

I like the Herald of Gospel Liberty; I like the new form; I call it the best paper that I ever read. I wish it success. May it spread through the world till all mankind shall be benefited by its teachings. Inclosed you will find two dollars for which please continue the Herald. SARAH JACOBS.

Cool, Kansas.

I shall do what I can for our Publishing House. Let us make a grand effort in behalf of our Sunday-school literature. Stir up our writers to furnish more original matter for the Sunday School Herald. Our Teachers' Guide and The Little Teacher are the best in their respective spheres that I have seen.

L. B. OURSLER.

I herein send you two dollars for the Herald for another year. I am well pleased with the new form. I want to take it while I live. I was four-score years old the 8th of last February. I have taken the papers printed by the Christians for fifty years.

WM. DUNHAM.

Brougham, Ontario.

I am so well pleased with the old Herald of Gospel Liberty, and being alone (for there is no one of the Christians near here that I know of) it is great company. Being poor I only send you one dollar which will renew for six months more, and then I hope, if life is prolonged, that I will be able to send again. A. J. RICKARD.

Milton Center, Ohio.

Please change my Herald address from Moravia, Cayuga County, N. Y., to Enfield Center, Tompkins County, N. Y. I must say that you give us a good, clean sheet. It is a comfort to read such a paper. About once in three months I find a word misspelled. I will take that back; I can not remember any in six months. I like the present form of the Herald; I think it much more convenient (except for the battery shelves. But I don't think the good old Herald was intended chiefly for adornment on pantry shelves), and it is nice for filing.

W. O. CUSHING.

Moravia, N. Y.

As we have taken the pains to secure an unobjectionable Sunday school book, shall we not have the patronage of our schools?

Pastors, would it be a hard task for you to send me the names of persons in your parish to whom you would like a copy of the Herald sent? In this way many new subscribers are secured. Send on the names.

Kinkade's Bible Doctrine is selling rapidly, and those who would possess one must send soon, for it was not electrotyped, hence when the edition is gone there will be no more issued. Send at once. Price, $1.

Will persons sending for supplies from this House, if they are to go by express, be careful to give the express office to which they are to be sent, as the post office and express office are not always identical, and, further, there is not always an express office where there is a post office? Specify where and how to send.

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TESTIMONIALS:

I am glad to learn that "Kinkade" is ready, and hope that it will meet with ready sale. Each book is worth tons of the popular scholastic theology which bends the shelves of our ministerial bookcases with its weight. Let defenses of the "Horrible decrees," "Five points of Calvinism," "Christ dying for the elect only," "Proofs of two or three persons being all equally the supreme God," and other theological literature which floods our libraries give place to Kinkade's common sense. It is a pity if among ten thousand books defending popular errors, senseless superstition, we can not afford one book which teaches all to look boldly at their errors. Depend upon it we need decision in our pulpits, and those who have nothing particular to preach will not be particular in what pulpit they preach, if it pays, or even what they preach. I commend our people to buy Kinkade and to read it, not merely to learn Bible doctrine that is in the Bible, but to see the fallacy of arguments for unbiblical doctrines. Buy the book, read, lend, and circulate it. N. SUMMERBELL.

I love and admire the brave men that had the moral courage to speak as they were moved by the Holy Ghost. Kinkade completed his work in pain, with death waiting for him, and from the land beyond—the land beyond the river—he is yet speaking down the ages, and will continue to speak, unless we muffle his voice, till the last wave of time shall break on the sands of the eternal land—the home of God. Many of our ministers have never seen the Bible Doctrine as it came full of vital force from the hand of William Kinkade. They have seen a reprint. I gave mine away and want one true to the original. E. R. WADE.

No book extant is so justly entitled to wear the title 'Bible Doctrine," as is the little volume published by him. It is not a miscellaneous stringing together of passages of Scripture, made meaningless by the jumble, but it is scripture interpreted by scripture—the teachings of the Bible made luminous by the light of their own truth and glory. Although Kinkade was strong as a lion and swift as an eagle, he was gentle as a dove and tender as a child.

A. W. COAN.

His book, called "Bible Doctrine," written as his own views of God and man, has done more to enlighten and spiritualize the religious world than all the orthodox creeds. I have one that I worked a week to get a dollar to purchase. To my certain knowledge it has done a great work in establishing the Christian doctrine.

MISS SALLIE BONNEY.

The discussing and defending Bible truth, as Kinkade has done, is the only thing that has given us an existence as a people. If the book is to be published as it is I want one of the first out, and I can sell them fast.

GEORGE ABBOTT.

The book should be in the hands of every Christian family in the land. It has only to be read to be appreciated. Every minister in the Christian denomination should have it in his library and read it.

B. SHEVER.

Please give us Kinkade's Bible Doctrine unchanged. That book has done more to give stability to our cause in the West than any other work sent out by our people.

A. D. KELLISON.

I am unable to understand how any one can oppose the "luminous production" of a pure, progressive, and wise man.

J. F. ULLERY.

That Bible Doctrine is just the book to make a noise and to "dye young men deeper in the wool." O. J. WAIT.

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CHURCH NOTICES.

The annual session of the New England Christian Convention will be held with the Christian Church at Franklin, N. H., June 5, 1883.

The sixty fifth annual session of the New York Eastern Christian Conference will be held with the Christian Church at Medway, Greene County, commencing Thursday, June 7th, at 9 o'clock A. M.

The fifty-fifth annual session of the New York Central Christian Conference will be held with the church at Memphis, N. Y., June 14, 1883.

The Sabbath school Institute of the Erie Christian Conference will convene at McLallen's Corners, Erie County, Pa., commencing Friday evening June 8, 1883, and hold over the following Sabbath.

The next annual session of the Maine Central Christian Conference will be held with the Christian Church at Clinton, commencing Friday, June 15, 1883, at 10 a. m.

The annual meeting of the Board of Trustees of Starkey Seminary will be held at the Seminary on Tuesday, June 12, 1883, commencing at 10 a. m.

The New York Eastern Christian Conference Preachers' Aid Society will meet at Medway, June 8th, at 4 p. m.

The Michigan Eastern Christian Conference will hold its annual session with the Christian Church of Richfield, Genesee County, convening Thursday, June 7th.

The next annual session of the Iowa State Christian Conference will be held with the Christian Church in Le Grand, June 5, 1883, at 10 a. m.

There will be a meeting of the Northeastern Missouri Christian Conference at Bible Chapel, Pike County, on Saturday before the third Sunday in June, 1883, at 10 a. m.

The thirty-fifth annual session of the Northern Wisconsin Christian Conference will be held with the Christian Church at Muckwa, Waupaca Co., June 8, 1883, at 10 a. m.

The next annual conference of the Christian Church in Ontario, Canada, will be held with the church at Bloomington (9½ miles from Stouffville Station, Midland Railway), commencing Wednesday June 13, 1883, at 2 p. m.

The annual meeting of Stockholders of Union Christian College will be held at the college building, Merom, Ind., on Tuesday, June 5, 1883, at 10 o'clock a. m.

The 39th annual session of the Tioga River Christian Conference will meet with the Christian Church at New Albany, Bradford Co., Pa., on Thursday, June 7, 1883, at 1:30 p. m.

The next quarterly session of the York and Cumberland Christian Conference will be held with the Christian Church at Saco, Maine, commencing Friday, June 8th, at 2 p. m. A meeting of worship will be held over the following Sabbath.

The June quarterly of the Strafford (N. H.) Christian Conference will be held with the First Christian Church of Wolfboro (C. P. Smith pastor) commencing June 8th, at 2 p. m.

The 68th annual session of the New York Western Christian Conference will be held with the First Christian Church at West Clarendon, Orleans County, commencing on Friday, June 22, 1883, at 10 a. m.

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Farm and Household.

Farm.

There should be ample provision of food for farm animals during the summer months, when the pastures are short from drouth. A leafy sort of oats may be sown with peas and thus obtain a double crop of green fodder.

The potato beetle is well under control, and potatoes are now a certain crop and a profitable one when given a clean culture on a rich, mellow soil. It is well to plant early sorts and harvest the tubers before the "rot" has time to reach them.

Harrowing winter grain is a practice that is now quite generally adopted by the better farmers. This should be done with implements that have the teeth turned backward. Peruvian guano, bonedust, wood ashes, or other fertilizer may be applied before the harrowing.

Mr. J. N. Muncy, of the Iowa Agricultural College, is of the opinion, as expressed in Governor Gue's *Homestead*, that when pork sells for six cents a pound, skimmed milk may be fairly estimated as worth thirty-five cents per hundred weight for pig feeding in connection with corn.

Selecting Orchard Trees.

The *Practical Farmer* advises intending purchasers as follows:

"Nurserymen know what purchasers will not believe, that short, stocky trees are better for an orchard, more likely to live, come quicker into bearing than tall slender trees, whether apple, peach, pear, plum, or cherry. The reason is simply this: tall trees in the nursery rows for some reason get the start, overtop and overshadow those that started later; the sap of the tree consequently pushes its growth upward and into foliage, while the roots are long, slender, and few, consequently it does not bear transplanting as well or do as well after being transplanted as was expected from its fine appearance in the row. Stocky trees, on the contrary, being overshadowed, make a shorter growth, with branches and foliage nearer the ground, with numerous short roots that do not waste their substance in bleeding or by absorption from the soil, that cause the tree to start off in a rapid growth and outstrip its slender rival, and also come quicker into profitable bearing."

Household.

GRAHAM MUFFINS.—One quart of graham flour, two teaspoonfuls of baking powder, a piece of butter the size of a walnut, one egg, one tablespoonful of sugar, one half teaspoonful of salt, milk enough to make a batter as thick as for griddle cakes.

CUSTARD COCOANUT PIE—Leave out whites of two eggs which, when the pie is baked, should be beaten to a stiff froth; add three tablespoonfuls of sugar, and two of cocoanut. Pour over the pie and return to the oven for a minute, or until browned very lightly.

The New Orleans and Northeastern Railroad, which is to become an important link in the Erlanger system of roads, will be completed by the 1st of September. It runs from Meridian to New Orleans, and will shorten the distance from Cincinnati to New Orleans about one hundred miles.

The wheat crop in Kansas is expected to be 25 per cent. short this year.

FROM THE OLD WORLD.

From the great London (Eng) Times.

Among the many specifics introduced to the public for the cure of dyspepsia, indigestion, derangements of various kinds, and as a general family medicine, none have met with such genuine appreciation as Hop Bitters. Introduced to this country but a comparatively short time since, to meet the great demand for a pure, safe and perfect family medicine, they have rapidly increased in favor, until they are, without question, the most popular and valuable medicine known. Its world wide renown is not due to the advertising it has received; it is famous by reason of its inherent virtues. It does all that is claimed for it. It discharges its curative powers without any of the evil effects of other bitters or medicine, being perfectly safe and harmless for the most frail woman, smallest child, and weakest invalid to use. Few are the homes indeed where the great discovery has not already been hailed as a deliverer and welcomed as a friend. It does what others affect to do. Composed of simple materials, it is a marvel of delicate and successful combination. Nothing is wanting. Every ingredient goes straight to the mark at which it is aimed, and never fails. Pleasant to the palate, agreeable to the stomach and thoroughly effective as a cure, it has won for itself the confidence of all.—*Times*, London, Eng.

A Few Unsolicited Letters from Thousands Received.

Feb 9, 1882.

I have tried experiments on myself and others with Hop Bitters and can easily recommend them as a pleasant and efficacious medicine. I have found them especially useful in cases of *congestion of the kidneys*, as well as in *bilious derangements*.

REV. J. MILNER M. A.,
Rector to the Duke of Edinburgh.

U. S. CONSULATE, MANCHESTER, ENG., Nov. 8, 1881.

Gentlemen:—Since writing you of the great benefit I have derived from taking "Hop Bitters," I gave a friend a bottle, who had been suffering much from dyspepsia and sluggish liver, and the change was marvelous; he appeared another being altogether. He had tried several other remedies without any benefit. I could name over a dozen other marvelous cures.

ARTHUR C HALL, Consular Clerk.

LONDON, ENG., Sept 1, 1882.

I am pleased to testify to the good effects of your "Hop Bitters." Have been suffering a long time with severe pain in the left side and across the loins, and, having tried a number of so called remedies without any benefit, I am glad to acknowledge the great relief I have obtained from your medicine.

CHARLES WATSON.

COLCHESTER, ENG., Aug. 18, 1882.

Gentlemen:—I was troubled with a very bad form of indigestion for a long time, and tried many things in vain until I got some "Hop Bitters" and on taking was quite cured, and remain so till this time. It is now three months ago since I was bad.

F BALL.

From Rev. J C BOYCE, M. A. Oct. 30 1882

Dear Sirs:—I have lately finished my first bottle of Hop Bitters." After having for many years suffered *acutely from rheumatic gout* (inherited), I feel so much better, and can walk so much more freely, should like to continue the use of it. I write to ask how many bottles you will let me have for £1, so that I may always have some in stock.

From Ould Ireland.

Hop Bitters Co. DUBLIN, Nov. 22, 1882.

Gentlemen;—You may be interested to learn that one of the most eminent Judges on the Irish bench (a customer of mine) highly approves of your Hop Bitters, having received great benefit from their use.

T. T. HOLMES, Chemist.

ALEXANDRIA PALACE
LONDON, ENG., April 8 1882

I find Hop Bitters a most wonderful medical combination, healthful, blood-purifying, and strengthening. I can from analysis, as well as from medical knowledge, highly recommend them as a valuable family medicine.

BARB EA WA LACE GOTHARD, Supt.

LONDON, ENG., Feb. 1, 1882.

Gentlemen:—For years I have been a sufferer from *kidney complaint* and from using your Hop Bitters am entirely cured, and can recommend them to all suffering from such disease.

WILLIAM HARRIS.

SHEFFIELD, ENG., June 7 1882

Sir:—Having suffered from extreme *nervous debility for four years*, and having tried all kinds of medicine and change of scene and air without deriving any benefit whatever, I was persuaded by a friend to try Hop Bitters, and the effect, I am happy to say, was most marvellous. Under these circumstances I feel it my duty to give this testimonial for the benefit of others, as I may say I am now entirely well; therefore I can justly and with confidence give personal testimony to any one wishing to call upon me.

Yours truly, HENRY HALL.

NORWICH, ENG., June 20 1882.

To the Hop Bitters Co.

Gentlemen: Having suffered for many years from biliousness, accompanied with sickness and dreadful headache (being greatly fatigued with overwork and long hours at business,) I lost all energy, strength, and appetite. I was advised by a friend in whom I had seen such beneficial effects to try Hop Bitters, and a few bottles have quite altered and restored me to better health than ever. I have also recommended it to other friends, and am pleased to add with the like result. Every claim you make for it I can fully indorse, and recommend it as an incomparable tonic.

Yours faithfully, S. W. FITT.

From Germany.

KATZENBACHHOF, GERMANY, Aug. 28, 1881.

Hop Bitters Co.

Dear Sirs:—I have taken your most precious essence Hop Bitters; and I can already, after so short a time, assure you that I feel much better than I have felt for months. I have had, during the course of four years, three times an inflammation of the kidneys. The last, in January, 1880, was the worst; and I took a lot of medicine to cure the same, in consequence of which my stomach got terribly weakened. I suffered from enormous pains, had sleepless nights, but none of the medicine was of the least use to me. Now, in consequence of taking Hop Bitters, these pains and inconveniences have entirely left me; I have a good night's rest, and am sufficiently strengthened for work, while I always had to lay down during the day, and this almost every hour. I shall think it my duty to recommend the Bitters to all who suffer, for I am sure I can not thank the Lord enough that I came across your preparation, and I hope he will maintain you a long time to come for the welfare of suffering mankind.

Yours very truly,
P. ULINE HAUSSLER Gebr. R. sier.

From Portugal and Spain.

Gentlemen: Though not in the habit of praising patent medicines, which for the most part are not only useless, but injurious I have constantly used Hop Bitters for the past four years in cases of indigestion, debility, feebleness of constitution, and in all diseases caused by poor or bad ventilation, want of air and exercise, overwork and want of appetite, with the most perfect success.

I am the first who introduced your Hop Bitters in Portugal and Spain where they are now used very extensively. Yours very truly,

BARON DEFONTE BELLA,
Professor de chemie e de Pharmacia Coimbra University, Coimbra, Portugal.

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NOW, THEREFORE, In pursuance of law, I Charles H. Moore, Superintendent of Insurance of the State of Ohio, do hereby certify, that said Company is authorized to transact its appropriate business of Fire Insurance in this State, in accordance with law, during the current year. The condition and business of said Company at the date of such statement (December 31st, 1882), is shown as follows:

Aggregate amount of available Assets	$7,208,432 07
Aggregate amount of Liabilities, (except capital), including re-insurance	2,434,425 01
Net Assets	4,774,061 06
Amount of actual paid up Capital	3,000,000 00
Surplus	1,774,061 06
Amount of Income for the year in cash	3,086,817 29
Amount of Expenditures for the year in cash	2,911,229 77

IN WITNESS WHEREOF, I have hereunto subscribed my name, and caused the Seal of my office to be affixed, the day and year above written. SEAL

CHARLES H. MOORE, Sup't

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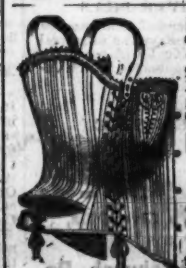

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